# A COUNTERPOYSON: OR, SOVERAIN ANTIDOTE AGAINST ALL GRIEFE.

AS ALSO,

The Benefit of Affliction; and how to Husband it so, that the weakest Christian (with blessing from above) may be able to support himself in his most miserable Exigents.

TOGETHER WITH

*The Victory of Patience.*

Extracted out of the choisest Authors, Ancient *and Moderne, both Holy and Humane.*

Necessary to be read of all that any way suffer Tribulation.

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*The Second Edition, corrected and much inlarged* By the Author.

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*All that will live godly in Christ Jesus, shall suffer Persecution*, 2. Tim. 3. 12.

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## Courteous Reader,

IN the perusall of this Treatise (which as the Author hath inlarged and refined it, is become a new Worke) thou shalt finde such variety of usefull matter laid downe in an accurate and methodicall way, and embellished with such Ornaments of delightfull illustration, that it will be hard to say, whether the Authors Reading and Paines, or thy Profit and

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Delight

*Delight will exceed: But* the Eare tryeth Words, as the Mouth taſteth Meat, *Iob* 34. 3. *Onely reade it (without prejudice) and the Worke will ſufficiently prayſe it ſelfe; if either Matter or Manner, Argument or Art can doe it.*

Thomas Weſtfield. *D. D.*

Daniel Featley. *D. D.*

Samuel Slater.

# To the READER.

NO Humane action *can be framed ſo* perfect, *but it ſhall have ſome* delinquencies; *to prove that more were in the* Compriſor: *and it is almoſt as eaſie to* finde faults, *as to* make them. His bodily preſence (ſay they) is meane, and his ſpeech contemptible, 2 *Cor.* 10. 10. *To* ſpie *the* inconveniences *of a* Houſe *built, is* nothing: *but to lay the* Plot *well at* firſt, *requires the* Pate *of a good* Contriver. *All* Alchymiſts *can* doe well *ill they come to* doing: *But there is a further diſtance from* nothing *to the* leaſt thing *in the* World, *then between* it *and the* greateſt.

*All* publique actions *are ſubject to* diverſe, *and* uncertain Interpretations; *for a great* many heads judge *of them, and Mens* cenſures *are as various as their* palats, *John* 7. *Our* writings *are as ſo many* diſhes; *our* Readers, Gueſts. Books *are like* faces; *that which* one admires another ſlights. *Why?* Some *will* condemne

*what they doe as* little underſtand as they doe themſelves : Others, *the* better *a thing* is, *the* leſſe *they will* like it. They hate him (*ſaith* Amos) that rebuketh in the gate, and they abhorre him that ſpeaketh uprightly, *Amos* 5. 10. *You know* Herods feſtered Conſcience *could not endure* John Baptiſts plaiſter of truth ; *A* galled backe, *loves not the* curry-Combe ; *A* deformed Face, *loathes the* true Glaſſe : *Yea, as nothing is more bitter than Hony to him that hath the Jaundiſe, ſo nothing more* hatefull *to the deſperately* wicked, *than good* Counſell : *with* Balaam, *they* grudge *to be* ſtaied *in the* way *to* death, *and* fly *upon* thoſe *that* oppoſe their perdition. *And how ſhould they other then miſcarry, who have a* Pirate (*the* Fleſh) *for their* guide ? *So that if a Man ſhould* obſerve *the* Winde *of* Applauſe, *he ſhould* never Sow, *or* regard *the* Clouds *of* Aſperſion, *he ſhould* never Reape. *But I had rather* hazard *the* Cenſure *of* ſome, *then* hinder *the* good *of* others : *wherefore I have added to the former ſelected* flowers, as many more, *whence any* ſedulous Bee *may loade himſelfe with* Hony.

*To fore-relate their* variety, *and ſeverall* worths, *were to imitate an* Italian Hoſt, *meeting you on the* way, *and promiſing before-hand, your* fare *and* entertainment. *Wherefore let it pleaſe you to* ſee *and* allow *your* cheare. *Onely, in generall : my* Book *is a* feaſt ; *wherein* wholeſomeneſſe

ſomeneſſe *ſtrives with* pleaſantneſſe, *and* variety *with both. Each* Chapter *is a ſeverall* diſh, *ſtuft* full *of notable* ſayings *and* examples (*for that's the* meate) *by which a Man may not onely become* more eloquent, *but* more wiſe; *not alone, able to* ſay well, *but to* doe well; *for* quaint *and* elegant Phraſes *on a* good ſubject, *are* baits, *to make an* ill Man vertuous. Pithy Sentences, curious Metaphors, witty Apophthegmes, ſweet Similitudes, *and* Rhetoricall Expreſſions (*which* Ariſtotle *would have, as it were,* ſprinkled *in the moſt* ſerious diſcourſes) *are to the* minde, *as* Muſicke *to the* body; *which* (*next to* ſleep) *is the* beſt recreation. *Or as* pleaſant *and* delectable Sauce, *which gives a more* ſavory taſte *to* wholſome *and* profitable Divinity. *And thou ſhalt finde but few here, which are not both* ſinewy, *and* ſharpe: mucrones verborum, *pointed ſpeeches; either* fit to teach, *or* forcible to perſwade, *or* ſage to adviſe *and* forewarne; *or* ſharpe to reprove, *or* ſtrong to confirme, *or* piercing to imprint.

*But alas! moſt Men regard not* what *is* written, *but* who writes; *valew not the* Metall, *but the* Stampe *which is upon it. If the* Man *likes them* not, nor *ſhall the* matter. *To theſe, I ſay* little, *as they deſerve* little: *and turne my ſpeech to all that* reſerve *themſelves* open, *and* prepared, *to receive each* profitable inſtruction, *and* continuall amendment; *to the* Ingenuous Reader, *that* ſucks

Hony *from the ſelfe ſame* flower *which the* Spider *doth* poyſon; *wiſhing him to conne that out of this* Treatiſe, *which he did* not know before; *and well note what* ſpeakes *to* his own ſmne: *And perhaps he may, in this* ſhort journey *make more* true gaine, *then* Salomons Navy *did from* Ophir, *or the* Spaniſh fleet *from the* Weſt-Indies; *for in ſo doing, he ſhall greatly* increaſe his knowledge, *and* leſſen his vices. *In* a few dayes *he may* reade *it, and* ever after, *be the* better for it.

*But me thinks I am too like a* careleſſe Porter; *which keeps the* gueſts *without* dores, *till they have* loſt *their* ſtomackes; *wherefore I will detaine you no longer in the* Porch, *but* unlock the dore, *and* let you in.

THE

# THE BENEFIT OF AFFLIction, & how to husband it so, that (with blessing from above) the weakest Christian may be able to support himselfe in his most miserable Exigents.

## CHAP. I.

*Why the Lord suffers his children so to be traduced, and persecuted, by his and their enemies: and first, That it makes for the glory of his power.*

IN the former * *Treatise*, I have proved, that there is a *naturall enmity* and a *spirituall Antipathy* betweene the *Men* of the *World*, and the *children* of *GOD*; betweene the *seed* of the *Serpent*, and the *seed* of the *Woman*. And that these two *Regiments* being the *Subjects* of two severall *Kings*, *Satan* and *Christ*, are governed by *Lawes* opposite and cleane contrary each to the other: whereby it comes to passe, that grievous *temptations* and *persecutions*

* Sin stigmatized.

*secutions* doe alwayes accompany the *remission of sins*: That all men (as *Austine* speakes) are necessitated to *miseries*, which bend their course towards the *Kingdome of Heaven*. For *godlinesse* and *temptation* are such *inseparable* attendants on the same person, that a mans sins be no sooner forgiven, and he rescued from *Satan*, but that Lyon *fomes* and *roares*, and bestirs himselfe to recover his losse. Neither can *Gods love* be injoyed, without *Satans distu bance*. Yea, the *World* and the *Devill* therefore *hate* us, because *God* hath *chosen* us. If a Convert comes home, the *Angels* welcome him with *Songs*, the *Devils* follow him with *uproare* and *fury*, his old *acquaintance* with *scornes* and *obloquie*; for they thinke it quarrell enough that we *will no longer runne with them to the same excesse of riot*. 1 Peter 4.4. That we will no longer continue *miserable* with them: they *envy* to see themselves *estheired*, as persons infected with the *plague* will scoffe at such of their acquaintance, as refuse to consort with them as they have done formerly.

It is not enough for them to be *bad* themselves, except they *raile* at, and *persecute* the *good*. He that hath no *grace* himselfe, is *vexed* to see it in *another*: godly men are *thornes* in wicked mens *eyes*, as *Job* was in the *Devils*: because they are *good*, or because they are *deerly beloved of God*: If a mans person and wayes *please God*, the World wil be *displeased* with both. If *God* be a mans *friend*, that will be his *enemy*; If they exercise their *malice*, it is where he shewes *mercy*: and indeed he refuseth to be an *Abel*, whom the *malice* of *Caine* doth not exercise (as *Gregory* speaks;) for it is an *everlasting rule* of the Apostles, *He that is borne after the flesh, will persecute him that is borne after the Spirit*, Gal. 4. 29. not because he is *evill*, but because he is so much *better* than himselfe, 1 *John* 3. 12. *Because his life is not like o-*

*ther*

*ther mens, his wayes are of another fashion,* Wisd. 2. 15.

I have also * shewed the *Originall, continuance, properties, causes, ends,* and what will be the *issue* of this *enmity*; and therein made it plaine, that as for the present, they suite like the *Harpe* and the *Harrow*, agree like two *poysons* in one *stomack*, the *one* being ever sick of the *other*: so, to reconcile them together, were to reconcile *Fire* and *Water*, the *Wolfe* and the *Lambe*, the *Winds* and the *Sea* together; yea, that once to expect it, were an effect of *frenzie*, not of *hope*.

* In a Treatise not yet Printed.

It remaines in the last place that I declare the *Reasons*, why { *God* permits his dearest *children* so to be *afflicted*. / The *godly* are so *patient* in their *sufferings*. With other *Grounds of comfort*, and *Uses*: and first of the first.

The *Reasons* why *God* suffers the same, are chiefly *sixteene*; all tending to his *glory*, and their spirituall and everlasting *good*, benefit, and advantage: for the malignity of *envie* (if it be well answered) is made the *evill cause* of a *goood effect* to us; *God* and our *soules* are made *gainers* by anothers *sin*.

The *Reasons* and *Ends* which tend to *Gods glory* are three:

1, 2 { It makes for the *glory* of his { *Power*, / *Wisedome*.

3 { It makes much for his glory, when those *graces* which he hath bestowed upon his children, doe the more *shine* through imployment.

1. It maketh for the *glory* of his *Power*: *Moses* having declared, in what manner the Lord permitted *Pharaoh* to oppresse the *children* of *Israel*, more and more, still *hardning* his *heart*, shewes the *reason* of it in these words,

That

*That I may multiply my miracles and wonders in the Land of Ægypt, That I may lay my hand upon Pharaoh, and bring out mine Armies, even my people by great judgements, that my power may bee knowne, and that I may declare my Name throughout all the World,* Exod. 7. 3, 4. & 9. 16.

When that multitude of *Ammonites* and *Moabites* came to *war* against *Jehosaphat* and the *Children* of *Israel*, intending to cast them out of the *Lords inheritance*, and utterly destroy them, to the dishonour of *God*; the *Lord* by delivering them from that sore affliction, gained to himselfe such honour and glory, *That* (as the Text saith) *the feare of God was upon all the Kingdomes of the Earth, when they heard that the Lord had fought so against the enemies of Israel.* 2 Chron. 20. 29. The *judgement* was upon *some*, the *feare* came upon *all*; it was but a *few mens losse*, but it was *all mens warning*, 1 Cor. 10. 11. *When the Lord brought againe the Captivity of Sion* (saith the Psalmist) *Then said they among the Heathen, the Lord hath done great things for them,* Psal. 126. 1. 2.

*God* provides on purpose mighty *adversaries* for his *Church*, that their *humiliation* may be the greater in *sustaining*, and his *glory* may be greater in *deliverance*: yea, though there be *Legions of devils*, and every one stronger than many *Legions of men*, and more *malicious* than strong: yet *Christs* little *Flock* lives and prospers; and makes not this exceedingly for our *Makers*, for our *Gardians glory*?

Gods *power* is best made known in our *weaknes*, 2 Cor. 12. 9. And our *deliverance* is so much the *more wondered at*, by how much the *losse* it was *expected*. *Impossibilities* are the best *advancers* of *Gods glory*; who not seldome hangs the greatest *weights* upon the smallest *wyars*, as he doth

doth those *bottles of Heaven* (being of infinite *weight* and *magnitude*) in the *Scripture* (where no man can make a *feather* hang) and the *massie* substance of the whole *Earth* and *Sea* upon *nothing* Job 26.7.8. Yea the whole frame of the *Heavens* have no other *Columns* or *Supporters* to leane upon, then his mighty and *powerfull word*, *Gen.* 1.6,7,8. For what we *least beleeve* can be done, we *most admire* being done; the *lesser* the *meanes*, and the *greater* the *opposition*, the more is the *glory* of him who by *little meanes* doth overcome a *great opposition*: yea, it is greater *glory* to *God* to turne *evils* into *good* by over-mastering them, then wholly to take them away.

Now, if thy very *enemies* thus *honour* thee, how should thy *friends* (bought with thy precious blood) *glorifie* thee? But the *sweetest* of *honey* lieth in the *bottome*. I passe therefore from the first to the second Reason.

## CHAP. II.

### *That it makes for the glory of his Wisedome.*

2. SEcondly, it maketh for the *glory* of his marvellous and singular *wisdome*, when he turneth the *malice* of his *enemies* to the *advantage* of his *Church*. *I would* (saith *Paul*) *yee understood brethren that the things which have come unto me, are turned rather to the furthering of the Gospell: So that my bonds in Christ are famous throughout all the* 'judgement-

Hall,

*Hall, and in all other places; Insomuch that many of the brethren in the Lord, are imboldned through my bonds, and dare more frankly speake the word*, Phil. 1.12,13,14. The Apostles *imprisonment* was not the Gospels *restraint*, but *inlargement*.

In all other cases a gentle *resistance*, *heightens* the *desire* of the seeker; in this, the strength of *opposition*, meeting with as strong a *faith*, hath the same effect.

Againe, how admirably did the *Lord* turne the *malice* of *Josephs* brethren when they *sold* him into *Ægypt*: And that devillish *plot* of *Haman* against *Mordecay* and his people, to the *good* of his *Church* in *generall*, and of *Joseph* and *Mordecay* in *particular*? *Gen.* 45.8. 11. *Hester* 9. 1,2,3. Their *plots* to *overthrow Joseph* and *Mordecay*, were turned by a Divine *Providence* to the onely meanes of *advantaging* them. And herein was that of the *Psalmist* verified, *Surely the rage of man shall turne to thy praise*, Psal. 76. 10. He who can doe *all things*, will doe that which shall be most for his owne *honour*: And it is not so much *glory* to *God* to *take away* wicked men, as to *use their evill* to his *owne holy purposes*; how soone could the *Commander* of *Heaven* and *Earth* rid the *world* of bad *members*? But so should he lose the praise of working *good* by *evill* instruments: it sufficeth that the *Angels* of God resist their *actions* while their *persons* continue.

Yea, as in the *Creation* out of that confused *Chaos*, he drew forth this *orderly* and adorned *world*: so still out of *Satans Tragedies* and *Hurliburlies*, hee brings forth *sweet order* and *comlinesse*: for *God* (many times) *workes* by *contrary meanes*: as *Christ* restored the *Blind man* to his *sight*, with *clay* and *spittle*; he caused the *Israelites* to *grow* with *depression*, with *persecution* to *multiply*, *Exod.* 1.12. The *blood* of the *Martyrs* is the

*seed*

*seed* of the *Church. Persecution enlargeth* the *bounds* of it, like as *Palmes* oppressed, and *Camomile* trod upon, *mount* the *more*, *grow* the *faster.*

Yea, it is admirable to consider, how the *Gospell grew*, *mauger* all the adverse *blasts*, and *floods*, which the *billowes* of *Earth*, and *bellowes* of *hell* could *blow* or *poure out* against it in those *sanguinary persecutions*: and as touching *Julians* in particular, *Italy* never *abounded* more with *students*, than when he had *shut* up all the *Schoole doores*, and *turned learning* into *exile.*

And so on the *contrary*, the very *meanes* which wicked men use, to *establish* their owne *power*, proves (by Gods providence) the onely *means* of their *ruine.* Those *Babell projectors* would *build* themselves a *Tower*, whose toppe should reach unto *Heaven*, lest they should be *scattered* abroad: which act of theirs proved the *onely cause* of their being *scattered*, and dispersed all the *world over*, *Gen.* 11. 4. 8. *Josephs brethren* sold him into *Ægypt*, that so they might *prevent* his *raigning over them*: but God made it the *onely meanes of his raiguing over them.* Gen. 37. 20. 36. *Pharaoh* and his *deep Counsellours* would deale *wisely*, in oppressing the *Israelites*; lest they should *multiply* and *get out* of his Land: but by this they *multiplied the more*, and got out the *sooner*, even to the ruine of him and his Countrey. *Exod.* 1. 9, 10, 11, 12. The *chiefe Priests* and *Pharisees* would most *wisely put Christ to death*, lest all men should *beleeve* in him. *John* 11. 47, 48, 53. When thereby *chiefly* all came to *beleeve* in him. For saith he, when I am *lifted up* from the *Earth*, I will *draw all men* unto me. *John* 12. 32. And not seldome, doth the *Lord* thus *turne* the *deepest Counsels* of *Human* and *Achitopbel* into *foolishnesse.*

He that *could prevent* our *sufferings* by his *power*, *doth permit*

*permit* them in his *wisedome*, that he may *glorifie* his *mercy* in our *deliverance*; and *confirme* our *faith* by the *issue* of our distresses.

Tis as *easie* for *God* to worke *without meanes*, as *with them*; and *against them*, as by either; but assuredly it makes *more* for the *Makers glory*, that such an admirable *harmony* shou'd be produced out of such an infinite *discord*. The *World* is composed of *foure Elements*, and those be contraries: the *Yeare* is quartered into different *seasons*: the *minde* of man is *a mixture of disparities*, as *joy*, *sorrow*, *hope*, *feare*, *love*, *hate*, and the like: the *body* doth consist and is *nourished by contraries*; how divers even in *effect* aswell as *taste* (wherein variety hits the humour of all) are the *Birds* and *Beasts* that *feed us*: And how divers againe are those things that *feed them*? How many severall qualities have the *Plants* that they *Brouze* upon? Which all mingled together, what a well tempered *Sallad* do they make?

Thus you see that though *faith* be above *reason*, yet is there a *reason* to be given of our *faith*. Oh what a *depth* of *wisedome* may lye wrapt up in those passages, which to our *weak apprehensions* may seem *ridiculous*!

## CHAP. III.

*That the graces of God, in his children, may the more shine through imployment.*

3. THirdly, it maketh for *Gods glory* another way, when those *graces* which he hath bestowed upon his *children*, doe the more

*shine*

*ſhine* through imployment, and are the more *ſeene* and taken notice of by the *World*; ſurely if his *juſtice* get ſuch honour by a *Pharaoh*; much more doth his *mercy* by a *Moſes*: now *Abrahams faith*, *Jobs patience*, *Pauls courage*, and *conſtancy*, if they had not beene *tryed* by the *fire* of affliction, their *graces* had been *ſmothered* as ſo many *lights* under a *Buſhell*, which now (to the *glory* of *God*) *ſhine* to all the *World*; Yea, not onely *their* vertues, but the gracious lives of *all* the *Saints* departed, do ſtill *magnifie* him even to *this day* in every place we heare of them, and move *us* likewiſe to *glorifie God* for them: wherefore happy man that leaves ſuch a *preſident* for which the *future Ages* ſhall *praiſe him*, and *praiſe God* for him. And certainly, if *God* intends to glorifie himſelfe by his graces in *us*, he will find meanes to fetch them forth into the notice of the *World*.

Who could know the *Faith*, *Patience*, and *Valour*, of *Gods ſouldiers*, if they alwayes lay in *Garriſon*, and never came to the *skirmiſh*? Whereas now they are both *exemplary*, and ſerve alſo to put to *ſilence* the ignorance of *fooliſh men*, 1. *Pet.* 2. 15. Yea without *enemies*, *vallour* and *fortitude* were of *noe uſe*. Till we have *ſinned*, *Repentance* either *is not*, or *appeares not*: Neither is patience *viſible* to *others*, or *ſenſible* to our *ſelves*, till we are exerciſed with *ſufferings*; whereas theſe vertues in time of *miſery* and *exigents*, *ſhine* as *Starres* doe in a *darke night*. And what more glorious than with *Noahs Olive-tree*, to keep our *Branches green* under *water*? Or with *Aarons Rod*, to bring forth *ripe Almonds*, when in appearance wee are *clung* and *dry*? or with *Moſes Buſh*, not to *conſume* though on a light fire?

One *Jupiter* ſet out by *Homer* the *Poet*, was worth ten

ten set out by *Phidias* the *Carver*, saith *Philostratus*; because the former flew *abroad* through all the *world*, whereas the other never stirred from his Pedistall at *Athens*: so at first, the honour and splendor of *Jobs integrity* was *confined* to *Uz*, (a little corner of *Arabia*) yea, to his owne *Family*; whereas by meanes of the *Devils malice*, it is now spread as farre as the *Sunne* can extend his *beames*, or the *Moone* her *influence*; for of such a *Favorite of heaven*, such a *Mirour of the Earth*, such a *wonder of the world*, who takes not notice? Who could know whether we be *Vessels of gold*, or *drosse*, unlesse we were brought to the *Touch-stone* of temptation? Who could feele the odoriferous *smell* of these Aromaticall *spices*, if they were not *pownded* and bruised in the *Morter* of affliction? The *Worlds hatred* and *calumny* to an able *Christian*, serves as *bellowes* to kindle his devotion, and *blow* off the *ashes*, under which his *faith* lay hid; like the *Moone*, he shines *cleerest* in the *night* of affliction: If it made for the honour of *Saul* and all *Israel*, that he had a little Boy in his *Army*, that was able to incounter that selected great Gyant, *Goliah of the Philistims*, and overcame him; how much more doth it make for *Gods glory*, that the least of his adopted ones should be able to *incounter* foure *enemies*?

The { *World*. 1 John 5. 4.
*Flesh*. Gal. 5. 24.
*Devill*. 1 John. 2. 14. &
*Death*. Rom. 8. 36. 37.

The weakest of which, is { 1 The *Flesh*.
2 The *World*.

Now the *Flesh* being an *home-bred enemy*, a *Dalilah* in *Samsons* bosome, a *Judas* in *Christs* company; like a *Moath* in the *Garment* bred *in us*, and cherished *of us*, and yet alwayes attempting to fret and destroy us:

us: and the world a *forraigne foe*, whose *Army* consists of two *wings*, { *Adversity* on the *left* hand; *Prosperity* on the *right* hand; } *Death* stronger than either, and the *Devill* stronger than all; And yet that the *weakest childe of God* onely through *faith* in *Christ* (a thing as much despised of *Philistims*, as *Davids sling* and *stone* was of *Goliah*) should overcome all these foure; wherein he shewes himselfe a greater *Conquerour*, than *William* the *Conquerour*; yea, even *greater* than *Alexander* the *Great*, or *Pompey* the *Great*, or the *Great Turke*: for they only conquered in *many yeares* a *few parts* of the *World*: but hee that is *borne of God* overcommeth the *whole World*, and *all things in* the world, 1 *John* 5. *And this is the victory that overcommeth the World, even our faith, Vers.* 4. And makes not this infinitly for the *glory of God*? Yea, it makes much for the *honour* of *Christians*. For, art thou *borne of God*? hast thou *vanquished* the *World* that vanquisheth all the *wicked*? Blesse *God* for this conquest. The *King* of *Spaines* overcomming the *Indies* was nothing to it. If *Satan* had known his afflicting of *Job* would have so advanced the *glory of God*, manifested *Jobs* admirable *patience* to *all Ages*, made such a *president* for *imitation* to *others*, occasioned so much *shame* to *himselfe*, I doubt not but *Job* should have continued *prosperous* and *quiet*; for who will set upon his *Adversary* when he knoweth he shall be shamefully *beaten*? This being so, happy are they who when they *doe well*, *beare ill*: but much more blessed are they, who *live* so *well*, as that their *backbiting Adversaries seeing* their *good workes*, are constrained to *praise God*, and *speake well* of them.

## CHAP. IV.

*That God suffers his children to be afflicted and persecuted, by ungodly men, that so they may be brought to repentance.*

NOW the *Reasons* which have chiefly respect to the *good of his children* in their sufferings, being *thirteene* in number, are *distinguished* as followeth:

God suffers his children to be afflicted by them.

1. Because it Brings them to *repentance.*
2. Because it Workes in them *amendment of life.*
3. Because it Stirs them up to prayer.
4. Because it Weanes them from the *love of the world.*
5. Because it Keeps them alwayes *prepared* to the spirituall *combate.*
6. Because it *Discovers* whether we be true *believers*, or *Hypocrites.*
7. Because it *Prevents* greater evils of *sinne* and *punishment* to come.
8. Because it makes them *Humble.* *Conformable to Christ* their head.
9. Because it Increaseth their *Faith.* *Joy and thankefulnesse.* Spirituall *wisdome.* *Patience.*

First, the *Lord suffers* his *children* to be *vexed* and *persecuted* by the *wicked*, because it is a notable meanes to

to rouze them out of *careleſſe ſecurity*, and bring them to *repentance*; *he openeth the eares of men* (ſaith *Elihu*) *even by their corrections, that he might cauſe man to turn away from his enterpriſe, and that he might keepe back his ſoule from the pit*, Job 33.16,17,18. The *feeling* of *ſmart* will teach us to *decline* the *cauſe*: *Quiá ſentio pœnam, recogito culpám*, ſaith *Gregory the Great*: *puniſhments felt*, bring to my conſideration *ſinnes committed*. Thoſe bitter *ſufferings* of *Job* toward his *later end*, made him to poſſeſſe the *iniquities* of *his youth*, *Job.* 13. 26. Whereby (with *Salomons* Evis-dropper, *Eccleſ.* 7. 21, 22.) he came to *repent* of that whereof hee did not once *ſuſpect himſelfe guilty*; it made him not thinke ſo much of what hee *felt*, as what hee deſerved to *feele*: in like manner, how doe the *clamours* of *Satan*, our *owne conſciences* and the inſulting *World* conſtraine us to poſſeſſe even the *ſinnes* of our *youth*? There needs no other *Art of memory* for ſinne but *miſery*.

*Sathans malice* not ſeldome proves the occaſion of *true repentance*, and ſo the devill is *overſhot* in his owne *Bow, wounded* with his own *weapon*. I doubt whether that *Syrophenician* had ever inquired after *Chriſt*, if her *daughter* had not beene vexed with an *uncleane ſpirit*; yea, whether the *devill* had beene ſo effectually *caſt out*, if he had with leſſe violence *entred* into her, *Mark* 7. Our *afflictions* are as *Benhadads beſt Counſellours*, that ſent him with a *corde* about his *neck* to the mercifull *King* of *Iſrael*. The *Church* of God under the *Croſſe* is brought to a ſerious conſideration of her eſtate, and ſaith, *Let us ſearch and try our wayes and turne againe to the Lord*, *Lam.* 3. 40. *Manaſſes* alſo the King of *Judah*, that horrible ſinner, never re-

pented of his *Idolatry*, *Murder*, *Witchcraft*, &c. Till he was carryed away captive to *Babel*, and there put in *chaines* by the King of *Aſhur*. *But then* (ſaith the Text) *hee humbled himſelfe greatly before the God of his Fathers*, 2 *Chron.* 33. 11, 12. Yea, read his *confeſſion*, (for hee ſpeakes moſt feelingly) and you ſhall ſee, that the *priſon* was a meanes of his ſpirituall *inlargement*. Even *Vipers* being *laſht* caſt up all their poyſon.

The *body* that is *ſurfetted* with repletion of pleaſant *meates* muſt be *purged* with bitter *pils*; and when all *outward comforts faile us*, we are willing to *befriend our ſelves* with the comfort of a *good conſcience*, the beſt of bleſſings. *Affliction* is the *Hammer* which breakes our *rockie hearts*; *adverſity* hath *whipt* many a ſoule to *Heaven*, which otherwiſe *proſperity* had *coached* to *hell*: was not the *Prodigall* riding poſt thither, till he was ſoundly laſht home againe to his *Fathers houſe*, by thoſe hard-hearted and pitileſſe *Nabals*, which refuſed to fill his belly with the *huſks* of the *ſwine*? And indeed, ſeldome is any man *throughly awaked* from the *ſleepe of ſinne*, but by *affliction*; but *God* by it, as it were by a ſtrong *purge*, *empties* and *evacuates* thoſe ſuperfluities of *malice*, *envy*, *pride*, *ſecurity*, &c. wherewith we were before *ſurcharged*.

The *Serpents enmity* may be compared to the *Circumciſion-knife* which was made of *ſtone*, unto *Ruharbe* which is *full of choler*, yet doth mightily *purge choler*; or to the *ſting of a Scorpion*, which though it be *arrant poyſon*, yet proveth an excellent *remedy* againſt *poyſon*. For this, or any other affliction when we are in our full careere of worldly *pompe* and *jollity*, pulleth us by the *eare* and maketh us know our ſelves: My *wants* (ſaith one) kill my *wantonneſſe*: my *poverty* checks

checks my *pride*: my being *slighted* quels my *ambition* and *vaine glory*: and as for *sickneſſe*, it *cuts the throate* of *vices*: many ſaith Saint *Auſtin* have beene *wickedly well*, that have beene *inocently* and *piouſly ſicke*. Yea, I may call it the *ſumme* of *Divinity*, as *Pliny* cals it the *ſumme of Philoſophy*; for what diſtreſſed or *ſick man* was ever *laſcivious*, *covetous*, or *ambitious*? Hee *envies* no man, *admires* no man, *flatters* no man, *diſſembles* with no man, *deſpiſeth* no man, &c. That with *Governours* or *Friends* can by no meanes *effect*, touching our amendment, a little *ſickneſſe*, or *trouble* from *enemies* will, (as Saint *Chryſoſtome* obſerves.) Yea, how many will confeſſe, that *one affliction* hath done more good upon them, than *many Sermons*? that they have *learned more* good *in one dayes or weekes miſery*, than *many yeares proſperity could teach them*? *untouched eſtates*, and *touched conſciences* ſeldome dwell together; and it is uſuall for them that *know no ſorrowes*, to *know no God*: *repentance* ſeldome meets a man in *jollity*, but in *affliction* the *heart* is made *pliable* and ready for all *good impreſſions*.

True, if *gentleneſſe* would ſerve, we ſhould not *ſmart*; for God like a good *Surgion*, firſt *ſtrokes the Arme*, before he *opens the veyne*: hee *ſends* for us by his *Ambaſſadors* of the miniſtery, yet *we come not*: Let him *fire our field* as *Abſalom* did by *Joab*, we *come preſently*: Or perhaps he *afflicts another*, to *fright us*: as great mens *Children* are *corrected*, by ſeeing *others whipt*, or as *Apollonius* would tame *Lyons*, by beating *dogges* before them; for as *God preacheth* to us, no leſſe in his *Judgements* than his *Word*; ſo when he *ſtrikes offendors*, he would *warne the ſtanders by*: and a wiſe man ſees himſelfe *falne*, or *beaten in his neighbour*. Yea, generous and ingenuous ſpirits, *deſire* to be *taught*, *abide*

*not* to be *forced*. It is for *Tyrants* to *compell*, for *Asses* to be *compelled*, saith *Erasmus*. *A good* naturd *Horse*, saith *Seneca*, will be *governed* even by the *shadow* of the *wande*: whereas a *resty Jade* will not be *ordered* by the *spurre*.

But if his *word* will not rule us (as many, till God come with a strong hand will hould their *corruptions* as fast as *Pharaoh* the *Israelites*) his *Rodde* shall, or if his *Rodde* will not yet serve, his *sword* shall bee *drencht* in our *gall*, and *bathed* in our *blood*, *Deut.* 32. 41, 42. Or if we scape for a time, yet our *preservation* from *one* judgement, is but our *reservation* to *seaven* more, *Levit.* 26. Yea, he will send a *succession* of *crosses*, *seaven* more, and *seaven* more, and *seaven* to that, to the *conversion* of his *owne* and the *confusion* of his *enemies*, *Vers.* 14. to 39. When *singing* will not still the Child, the *Rod* must. *Hard knots*, must have *hard wedges*; *strong affections*, *strong afflictions*; *great corruptions*, *great calamities to cure them*.

So that God (through thy stubbornnesse) is forced to let lose *Satan* and *wicked men* upon thee, least thou shouldest *sleepe in security* till thou didst *sleepe in death eternally*, even for thy good: And *Affliction* is but the *shepheards dogge* (as *Chrysostome* speakes) to fetch us into *Christs Folde*, perhaps by *Barking* onely, and then wee are more *scard* than *hurt*, perhaps in his *mouth* and then the poore *sheep* thinks he will surely *worry* it: but he is taught to *fetch onely*, and therefore *gripes not*, but onely *carries* and *delivers* it to his *master*. When *Children* have done a *fault*, *Mothers* use to *fright* them with *Bull-beggers*; the Childe thinks surely they *will have him*, but the mother hath a *double pollicie*, *viz.* to make them *hate the fault*, and

and *love them the better*: for they *runne* to the *Lappe* to *hide* them, and then will ſhe make her *owne conditions*: and ſo the very end which *God* aimes at in ſetting thoſe *Adders* upon thee, is that thou ſhouldſt turn thine *Eyes inward*, that thou mayſt *ſee* for what thou *ſuffereſt*: prie narrowly into thine owne *forepaſt actions*; which if thou doſt, an hundred to one thou wilt finde *ſinne*, it may be *this very ſinne* the *cauſe* of thy preſent *affliction*: and untill thou doſt *ſift* and *try* thine owne *heart* for this *Achan*, and finde out which is thy *Iſaac*, thy beloved *ſinne*, looke for no *releaſe*, but rather that thy *ſorrowes* ſhould be *multiplyed*, as *God* threatned *Eve*.

*Wherefore lyeſt thou on thy face*, ſaid God to *Joſhua*: *Iſrael hath ſinned, up, ſearch diligently, &c. Joſh.7.10. 11. What evill haſt thou done* ſaid the Marriners to the diſtreſſed Prophet, *that this evill is come upon us?* Let every ſuch *Jonas* reflect upon himſelfe, and ſay, What *evill* have I *done?* what *ſinne* have I *committed* or *admitted?* or what *good* have I *omitted* or *intermitted?* be it but *one ſingle ſinne*, whether *ſpirituall pride*, or *rayling upon honeſt men in a handſome Langnage*, or the like, and having found out the *cauſe*, *greive for it, turne from it*. *One* flaw in a *Diamond* takes away the *luſtre* and the *price*: *one man* in *Law* may *keepe poſſeſſion*: *one Puddle* if we *wallow* in it, will *deſile* us: *one peice* of *Ward land*, makes the *Heire* lyable to the *King*: *one ſinne* keepes poſſeſſion for *Satan* as well as *twenty*: *one poyſon-full Hearbe* amongſt *many good* ones, may put *death* in the *pot*; and ſo take away the *goodneſſe* from the reſt, as if there were *none* in it wholſome.

Beſides, how were the *Angels* in heaven puniſhed for *one fault? Achan* for *one ſacreledge? Mirriam*

for *one ſlander*? *Moſes* for *one unbeleefe*? *Ananias* for *one lye*? *Ely* for his *Indulgence onely*; *David* for his *love to Bathſheba onely*, &c. Wherefore looke to it, for if we *ſpare* but *one Agag*, it may *coſt* us a *Kingdome*: and ſuch a *Kingdome* as is farre beter than the *Kingdome of Saul*. 1 *Pet*.1.4.

Neither ſay of thy *ſinne*, as once *Lot* of *Zoar*; is it not *a little one*? for though *men may*, yet *God will not* winke at *ſmall faults*, eſpecially in his owne. A little *prick* being *neglected*, may *feſter* to a *gangreene*. As what is a *mountaine* of *Earth* but an accumulation of many *little duſts*? or what is a *flood*, but a concurrence of many *little drops*? a ſmall *leake* will *ſinke* the *Veſſell*, *unſtopt*; whereas a *great one* will not doe it, if well *kalked*. The weakeſt *Inſtrument*, be it but a *Bodkin*, can *peirce* the *fleſh* and *take away* the *life unarmed*; whereas *Armour of proofe* will even beate off *Bullets*. Beſides, whereas our *greateſt goodneſſe* merits not the *leaſt glory*, our *leaſt wickedneſſe* deſerves *great paine*. The *wages* of *ſinne* (ſmall or great) is *death*, *Rom*.6.23. *bad worke*, *ſad wages*.

Wherefore let his *correction* bring forth *converſion*; *cleanſe your hands yee ſinners*, *and purge your hearts yee double minded*, Jam. 4.8. Not your *hands* onely, *with Pilate*, but your *hearts with David*; yea, and your *eyes* too, with *Mary Magdalen*, if it be poſſible, (though *dry ſorrow* may bee as good as *wet*) whoſe eyes were a *Laver* and *haire* a *Towell*, to *waſh* and *wipe* the *feet* of *Chriſt*. Humble thy ſelfe like the *Ninivites*, *Jona*.3.6. Who put *ſackcloth upon their loynes*, and *aſhes on their heads*, as thoſe that had deſerved to be *as farre under ground*, as they were *now above* it. An *humble ſubmiſſion*, is the onely way to *diſarme Gods indignation*, and *be rid* of his *Rod*, 1 *Pet*.5.6.

By

By such a course as this, *Jacob* appeased that Rough man *Esau*: *Abigall* diverted *David* from his bloody purposes: the *Syrians* found favour with *Ahab*, that *None-such*; as the Scripture styles him, 1 *Kings* 20.32, 33. *Sinne* bringeth *judgement*, and onely *Repentance preventeth it*: Thy *sinne* hath *kindled* the *fire* of *Gods wrath*, and onely *Repentance* is as *water* to *quench* this *fire*.

*King Edward* the first riding furiously after a *servant* of his that had displeased him, with a *drawne sword* in his *hand*, as purposing to *kill* him, seeing him *submit*, and upon *bended knee sue for his life*, not onely *spared* him, but *received him into favour*: goe thou and doe the like: be thou but *throughly sorry for thy sinne*, my soule for thine, *God* will be *throughly satisfied*; yea, *grow better by it* and God will *love thee the better for it*: As *Lovers* are wont to bee *best friends after falling out*: for as *bones out of joynt, joyned again*, are *stronger* than *before*: so when *God* and *we* are *reconciled* by *repentance*, his *affections* are *stronger* to us than *before*. The repenting *Prodigall* received such *tokens of favour* as his *elder brother*, who never brake out into that Ryot never did. And whom did *Christ honour* with his first *appearance*, but *Mary Magdalen*? and the *Angell*, but *Peter*? Goe, saith he, and tell his *Disciples* and *Peter* that he will goe before you into *Galilee*, *Mar.* 16.7. Though *Peter* had *sinned above the rest*, yet *repenting* he is *named above the rest*.

Otherwise *contrition* without *reformation* (which is but like the *crouching* of a *Fox*, that being taken in a *snare lookes lamentably*, but it is onely to *get out*) will not prevaile with *God*; he will nevr leave *pursuing* thee, till the *trayters head* be throwne over the *wall*.

None

None ſo *lewde* but will *ſeeme conformable*, when *aprehended*, or if they *Ryot* in the *Goale* of their *durance*, yet when the *Seſſion* comes, they begin to be a little *calme*, *put off* their diſguiſes of deſſolutenèſſe, and *put on* ſome modeſty, and *ſemblance* of *humiliation*: yea, then they *change* their *Apparrell*, their *garbes*, their *lookes*, and all to *appeare civill*. Or let the *Fox* be *chayned* up he will no more *worry* the *Lambs*, *Pharaoh* could *relent* when he felt the *Plagues*; but when *they* were *over*, ſo was *his repentance*: but what ſaith the Scripture? Hee that *confeſſeth* and *forſaketh* his *ſinne*, ſhall find *mercy*. *Prov.* 28. 13. *Confeſſion* and *confuſion* of *ſinne* muſt goe *together*: yea, there muſt bee a *parting* with the *right Eye*, in regard of *pleaſure*, and the *right Hand*, in regard of *profit*: As for example, haſt thou *ſwallowed* ſome unlawfull *gaine* and wouldſt thou paſſifie *God* and thy *Conſcience*? *Vomit it up* againe by *reſtitution*: for where is *no reſtitution of things unjuſtly gotten*, their *ſinnes* ſhall *never be forgiven*, as Saint *Auſtin* ſpeakes *Non tollitur peccatum, niſi reſtituitur oblatum*, For *Repentance* without *reſtitution*, is as if a *theefe* ſhould *take* away *thy purſe*, *aske* thee *pardon*, ſay hee is *ſorry* for it, but *keepes it ſtill*; in which caſe, thou wouldſt ſay, hee did but mocke thee. But *Pallas* with all the *graces* may call *Briareus* with his *hundred hands* to *bind* this *Jupiter*; and all in *vaine*. Wherefore I proceed. The skilfull *Chirurgion*, when he is *lanching a wound*, or *cutting off a Limbe*, will not heare the *Patient*, though he *cry* never ſo, untill the *cure* be *ended*: but let there bee once a *healing* of thy *errours*, and the *Plaiſter* will *fall off* of it ſelfe; for the *Plaiſter* will not *ſtick on* when the *ſoare* is *healed*. If the *Fathers word* can *correct* the *childe*, he will fling away the *rod*, otherwiſe he

he muſt looke to have his *eyes* ever *winterly*. Thus as the *two Angels* that came to *Lot* lodged with him for a *night*, and when they had diſpatched their *errand*, went *away* in the *morning*: So *afflictions* which are the *Angels* or the *Meſſengers* of *God*, are ſent by him to doe an *errand* to *us*; to tell us, we forget *God*, we forget our *ſelves*, we are too *proud*, too *ſelfe-conceited*, and ſuch like: and when they have ſaid as they were bid, then preſently they are *gone*. Why then complaineſt thou, I am afflicted on every ſide? like a *child* that *cries out* of his *ſhoe*, when the *fault* is in his *foote*: or the *ſick Patient* who faults his *bed* when hee ſhould his *backe*. Why *groaneſt* thou under thy *burden*, and *cryeſt* out of unremedied *paine*? Alas, thou repenteſt not; *trouble* came on this *meſſage* to teach thee *repentance*, give the *meſſenger* his *errand*, and hee'l be *gone*.

But if thou *refuſeſt* to be *reformed*, thou *hateſt* to be *healed*. Alas, every *Cain* will *groane* under the *penalty*, whereas a *David* will *grieve* for the *iniquity*: but the one *trembles as a ſlave*, whereas the other *fears as a ſonne*, and hee that *mournes* for the *cauſe* of his *puniſhment*, ſhall *mourne* but a *while*; but he that *mourns* onely for the *puniſhment*, and not for the *cauſe*, ſhall *mourne* for *ever*: the *ſoule* can not *live* while the *ſin lives*; *one* of the *two* muſt *dye*, the *corruption* or the *Perſon*; but *Repentance* is a *Superſedeas*, which *diſchargeth* both *ſin* and *ſorrow*, moving *God* to be *mercifull*, the *Angels* to be *joyfull*, *Man* to be *acceptable*, and onely the *Devill* and *his* to be *melancholly*.

True *God* doth not *meerely* (though *mainely*) *ſmite* and chaſtiſe his *Children* for *ſin*, without any other reſpect; all his afflictive acts, are not *puniſhments*; ſome are for the *benefit of the Creature*, whether for *probation*

*probation* or *purgation*, or *reformation*: and for the *praise*, whether of his *divine power*, or *justice*, or *mercy*, as appeares by *our Saviours words*, touching him that was borne blind, *John* 9. 3. For though his *Parents* had *sinned* in themselves, and *the man* had *sinned* in his *first parents*, yet it was not the *guilt* of either, that was *guilty* of this *blindnesse*: and the like we may collect from *Jobs* example. Nevertheless, *sinne* is still the *Originall*; as when the *head akes*, and the *members are sicke*, the *fault* is in the *stomacke*. For this *cause*, saith the *Apostle*, (of the beleeving Corinthians) many are *weake*, (by lingering diseases) many *sicke*, (by sharpe and grievous maladies) and many *sleep* (are dead out-right, 1 *Cor.* 11. 30. Hence our so many *diseases*, *miseries*, *maladies*, *troubles without*, *terrours within*; it is this *theefe* in the *Candle* that *wasts* us, this *fly* in the *Box* that *corrupts* us; this *traytor* in the *heart*, that *betrayes* and exposes us to all *perils*. In which regard it was a sound and savory reply of an *English Captaine* at the *losse of Callice*, who when a *proud French-man* tauntingly demanded, when will you *fetch Callice againe*? answered, when *your sinnes* shall *weigh downe ours*. What, saith Saint *Hierom*, in the like case? by *our sinnes* are *these Infidels* made *strong*; and therefore a meane to *lessen our punishments* is, to *lessen our sinnes*, yea even *Achior* a very Ammonite could say thus to *Holefernes*, Enquire if this people have *offended their God*: otherwise all our *warring* will come to *nothing*.

And it is very rare in this case if there be not some *Achan* in the *Army*, some *Sheba* in the *towne*, some *Jonas* in the *Ship*, some *distemper* in the *soule*, *disorder* in the *life*, that *God* would have *removed* and *remedied*: as for instance; *Jonas*, how came he into the

the *Whales belly*? was it not his owne *undutifulneſſe*? *David*, whence came all his *troubles* by *Abſalom*, *Ammon*, *Adoniah*? was it not his *fondneſſe* and *indulgence*? and ſo of *Ely*. *Jacob*, what might hee thanke for all his *afflictions* (whereof God gave him not *a draught* but made him *a diet drinke*: ſo that hee had ſcarce a merry day, for one trouble or another:) whom had he to thanke for it? did he not *thruſt his owne feet* into the *ſtocks* by that *threefold lye* of his, uttered in a *breath* to get the *bleſſing*?

Wherefore, if thou *loveſt* thine owne *eaſe*, deale freely and ingenuouſly with *God* and thine owne *ſoule*; for *ſinne* and *puniſhment* are *inſeparable companions*, and goe *tyed* together with *chaines* of *Adamant*, as the *Poet* ſpeakes, like *individuall twins*, they are *borne* together, *live* together, are *attended one* by the *other*, as the *body* by the *ſhadow*: where *ſinne* is in the *Saddle*, there *puniſhment* is on the *Crupper*; whence it is, that the *Hebrewes* have but *one* and the ſame *word* for them *both*.

*Ob*: But thou haſt *repented* and reſolveſt to bee *reformed*.

*An*: Many in time of *diſtreſſe* have *ſtrong reſolutions* and promiſe faire, even a *Candle* as bigge as a *Maſt*: but *trouble* being *over*, one of *ten* in the *pound* were well: which proves they *never truly repented*. Yea, in ſtead of being *better* they grow *worſe*, like one that fals into a *relapſe* from an *Ague*, to a *burning feaver*, which peradventure would be thy caſe, if *God* ſhould now *releaſe* the: at leaſt thou mayſt feare it: for to *ſeeke* unto *God onely in affliction*, is *ſuſpitious*, and *ſuch ſeekers* commonly are *rejected* with ſcorne, *Proverbs* 1. 24. to 33. Indeed, if thou ſhalt *perſevere* (when thou art *releaſed*) *in doing* that which now thou *purpoſeſt*,

*poſeſt*, it is an infallable *ſigne* thy *repentance* is *ſound*; otherwiſe not.

## CHAP. V.

*That it ſerves to worke in us amendment of life.*

2. SEcondly, the *malice* of our *enemies* ſerves to worke in us *amendment* of *life*. Every Affliction ſanctified, *rubs* off ſome *ruſt*, *melts* off ſome *droſſe*, *ſtraines* out ſome *corruption*, *&c.* which done, we *riſe* out of *trouble*, as *Chriſt roſe* out of the *grave*: for when the *gold* is *fined* the *fire* ſhall hold it no longer. The *outward cold of affliction* doth greatly increaſe the *inward heate* and *fervor* of the *Graces of God* in us. Indeed *no Chaſtiſement* (ſaith the Author to the *Hebrewes*) *for the preſent ſeemes to bee joyous, but grievous; But afterwards it bringeth the quiet fruit of righteouſneſſe to them that are thereby exerciſed*, Heb. 12. 11.

We are *dunged* with *reproaches*, that we may prove a *richer ſoyle* for *grace*, as *Nazianzen* ſpeakes, (alluding to the parable of the *Figtree*.) *God beates* us, that he may *better us*: he *hedgeth us* about with *thornes*, that he may *keepe us* within *compaſſe*, leaſt wee *breake over* into *Satans paſtures*: which indeede will *fat us*, but to the *ſlaughter*. Yea, he *pricks* us with *Goades*, that he may let out our *ill humours*, and happy *thornes* or *Landſets* of *tribulation* are thoſe, which open a *veyne* for *ſin to guſh out at*.

God

*God ſtrips the body of pleaſures to cloath the ſoule with righteouſneſſe*, and oftentimes *ſtrengthens our ſtate of grace by impoveriſhing our temporall eſtate*: for commonly the *more Proſperity*, the *leſſe Piety*. The *poore* (ſaith *Chriſt*) *receive the Goſpell* though the *rich* are *more bound*. It was an obſervation of *Tacitus*, that raiſing of the *fortune*, did rarely mend the *diſpoſition*; onely *Veſpaſian* was changed into the better; yea, if it makes us not *worſe*, it is a *wonder*. *Evagrius* gives it as a high praiſe of the *Emperour Mauritious*, that in the *height* of all his *Majeſty*, he *retained* his *ancient Piety*. *We ſerve God, as our ſervants ſerve us*: of which many have *too good cloathes*, others *too much wages*, or are *too fine fed to doe worke*, as *Eſops Hen* being *over fed* was *fat to lay*, or perhaps *too many under them*; as a *Gentleman* having but *one ſervant*, thought him over burdned with worke, and therefore tooke *another* to helpe him: but having two, *one* of them *ſo truſted to the others obſervance*, that oftimes they were *both miſſing*, and the *worke not done*, then he choſe *a third*; but was *worſe ſerved* then, than before: whereupon he told his *friend*: *when I had one ſervant, I had a ſervant; when I had two, I had but halfe of one: now I have three, I have never an one*. *Few* men can *diſgeſt* great *felicity*; *Many* a man hath been a *looſer* by his *gaines*, and found, that that which *multeplyed his outward eſtate*, hath *abated his inward*, and ſo on the contrary. *David* was never ſo tender, as when hee was hunted like a *Partridge*, 1 *Sam.* 26. 20. *Jonah* was at beſt, in the *Whales belly*. *Stevens face* never ſhone ſo faire, as when he ſtood before the *Counſell*, *Acts* 6. 15. Whilſt the *Romans* had warres with *Carthage*, and enemies in *Affricke*, they knew not what vices meant in *Rome*.

Now

Now if the *winter* of the one is found to bee the *ſpring* of the other, and the *corruption of proſperity* the *generation of piety*; who will eſteeme thoſe things *good* which make us *worſe*, or, that *evill*, which brings ſuch *gaine* and *ſweetneſſe*? *Before I was afflicted* (ſaith *David*) *I went aſtray, but now doe I keepe thy Commandements, Pſal.* 119. 67. Theſe *evils* doe preſſe us, but it is to *God* and to *holineſſe*. Yea, how much lower our *afflictions* weigh us *downe* on *Earth*, ſo much the more earneſtly our *affections* mount *up* to *Heaven*.

An *Egg* will *ſwim* in *ſalt* water, but *ſink* in *freſh*: ſo we. King *David* among ſo many publick and private calamities and *dyſaſters*, kept his *head above* water, and ſtood upright in his *heart* to *God*: but King *Salomon* his Sonne even *ſunke* in the midſt of *delights* and *pleaſures*. Too much *rankneſſe* layeth the *Corne*: and *Trees* over-laden with *Fruit*, are their owne ruine: Happy was hee *John* 9. in being borne *blinde*, whoſe gaine of *bodily* ſight made way for the *ſpirituall*, who of a *Patient* became an *Advocate* for his *Saviour*, who *loſt* a *Synagogue* and *found Heaven*, who by being abandoned of *ſinners* was received of the *Lord* of *glory*; God rarely *deprives* a man of one faculty, but he more then *ſupplies* in another. The defect of *corporall ſight*, hath not ſeldome mended the *memory*: for what is *taken from one Senſe* is *divided amongſt the reſt*. When *Zachary* was *dumbe*, *John Baptiſt* the *voice* was a breeding. *Hannibal* had but one *eye*, *Appius*, *Claudius*, *Timolon*, and *Homer* were quite *blind*; So was *Muloaſſes King* of *Tunis*, and *John King of Bohemia*; But for the *loſſe* of that *one* Senſe they were *recompenced* in the *reſt*, they had moſt excellent *memories*, rare *inventions*, and admirable other *parts*:

parts: Or ſuppoſe he ſend *ſickneſſe*, the worſt *Feaver* can come, does not more burne up our *blood* than our *luſt*; And together with *ſweating* out the *Surfets* of *nature*, at the poares of the *body*, we *weepe* out the ſinfull *corruption* of our *nature* at the poares of the *Conſcience*; Yea the Author to the *Hebrewes* ſaith of *Chriſt* himſelfe, that *though he were the Son, yet* (as he was man) *Hee learned obedience by the things which hee ſuffered*, *Heb.* 5. 8. As in *humane* proceedings, *Ill manners* beget *good Lawes*; So in *Divine*, the *wicked* by their *evill tongues* beget *good* and holy *lives* in the *godly*: Whence *Plutarch* adviſeth us ſo *circumſpectly* to demeane our ſelves as if our enemies did alwayes *behold* us. Nothing ſooner brings us to the *know'edge* and *amendment* of our *faults*, than the *ſcoffes* of an *enemy*, which made *Philip* of *Macedon* acknowledge himſelfe much *beholding* to his *enemies* (the *Athenians*) for ſpeaking evill of him, for (ſaith hee) they have made mee an *honeſt man*, to prove them *lyars*: Even barren *Leah* when ſhe was *deſpiſed*, became *fruitfull*.

So that we may *thanke our enemies*, or muſt *thank God for our enemies*; Our *ſoules* ſhall *ſhine* the *brighter* one day for ſuch *rubbing*; the *cold winde* cleanſes the *good graine*: the *hot fire* refines the *pure gold*. Yea, put caſe we be *gold*, they will but *try* us; If *Iron*, they will *ſcowre* away our *ruſt*.

I ſay not that a *wicked heart* will be bettered by *affliction*: for in the ſame *fire* that *gold* is made *bright* and *pure*, droſſe is *burnt* and *conſumed*: and under the ſame *flaile* that the *graine* is *purged* and *preſerved*, the *huskes* are *broken* and *diminiſhed*. Neither are the *Lees* therefore confounded with the *Wine*, becauſe they are *preſſed* and *trodden* under the ſame

presse or planke: but I speake of affliction sanctified, and of the godly.

Yet let not the wickedest man bee discouraged, for as when Christ called the blind man, the Disciples said, be of good comfort, Hee calleth thee: so may I say to thee that art burthened with any kind of affliction, be of good comfort Christ calleth thee, saying, Come unto me by repentance and amendment of life, and I will ease thee of thy sinnes and sorrowes, here and hereafter; onely as the blind man threw away his garment and followed Christ, so doe thou answer him, I will forsake my sinnes and follow thee. For if God like a prudent Prince, makes offers and fames of warre, it is but to mend the conditions of peace.

But farewell, I am for the already resolved; to whom I say, if the needle of affliction bee drawne through us by reason of wicked mens malice, it is but to conveigh with it the thred of amendment, and their worst to the godly serves but as the Thorne to the brest of the Nightingale, the which (if shee chance to sleep) causeth her to warble with a renewed cheerfulnesse. For as blowes make balls to mount, and lashes make tops to goe, which of themselves would fall: so with their malice we are spurred up to duty, and made persevere in it, for commonly (like tops) no longer lasht, no longer we goe. Yea, these very tempestuous showers bring forth spirituall flowers and hearbs in abundance: Devotion (like fire in frosty weather) burnes hottest in affliction. Vertue provoked, addes much to it selfe: With the Arke of Noah the higher wee are tossed with the flood of their malice, the neerer we mount towards Heaven. When the waters of the flood came upon the

the face of the *earth*, downe went ſtately *Turrets*, and *Towers*; but as the *waters roſe*, the *Arke roſe* ſtill higher and higher. In like ſort, when the waters of *afflictions ariſe*, *downe* goes the *pride* of life, the *luſt* of the eyes; In a word, all the *vanities* of the World. But the *Arke* of the *ſoule* ariſeth as theſe *waters* riſe, and that higher and higher, even neerer and neerer towards *Heaven*.

I might illuſtrate this point by many obſervable things in *nature*: We ſee *Well-waters* ariſing from *deep Springs*, are hotter in *Winter* than in *Summer*, becauſe the *outward cold* doth keepe in, and double their *inward heate*: And ſo of *mans body*, the more extreame the *cold* is *without*, the more doth the naturall *heate* fortifie it ſelfe *within*, and guard the *heart*. The *Corne* receives an inward *heate* and *comfort* from the *Froſt* and *Snow* which lyeth upon it: *Trees* lopt and pruned *flouriſh* the *more*, and *beare* the *fuller* for it: The *Grape* when it is moſt *preſſed* and *trodden*, maketh the *more* and *better Wine*; The *droſſie gold* is by the *fire refined*; *Winds* and *Thunder* cleares the *ayre*; Working *Seas* purge the *Wine*; *Fire* encreaſeth the ſent of any *Perfume*; *Pounding* makes all *Spices* ſmell the *ſweeter*; *Linnen* when it is *buckt* and *waſht* and *wrung* and *beaten*, becomes the *whiter* and *fairer*; The *earth* being torne up by the *Plough*, becomes more *rich* and *fruitfull*; Is there a peece of *ground* naturally *good*? Let it lye neglected, it becomes wilde and *barren*; Yea, and the *more rich* and *fertile* that it is of it ſelfe, the *more waſte* and *fruitleſſe* it proveth for want of *Tillage* and *Husbandry*. The *Razor* though it be tempered with a due proportion of *ſteele*, yet if it paſſe not the *Grindſtone* or *Whetſtone*, is nevertheleſſe un-

apt to *cut*; yea, though it bee made once never ſo *ſharpe*, if it be not often *whetted* it waxeth *dull*. All which are lively Emblemes of that truth which the *Apoſtle* delivers, 2 *Cor.* 4. 16. *Wee faint not, for though our outward man periſh, yet the inward man is renewed dayly*: Even as a *Lambe* is much more lively and nimble for *ſheering*. If by *enmity* and perſecution (as with a *knife*) the Lord *pareth* and *pruneth* us, it is, that we may bring forth the *more* and *better fruit*; and unleſſe we degenerate, we ſhall beare the *better for bleeding*: as *Anteus*, every time roſe up the *ſtronger* when *Hercules* threw him to the *ground*, becauſe he got new ſtrength by touching of his Mother.

O admirable uſe of *affliction*; *health* from a *wound*; *cure*, from a *diſeaſe*; out of *griefe*, *joy*; *gaine*, out of *loſſe*; out of *infirmity*, *ſtrength*; out of *ſinne*, *holineſſe*; out of *death*, *life*: yea, we ſhall redeeme ſomething of *Gods* diſhonour by *ſinne*, if we ſhall thence grow *holy*. But this is a harder *Riddle* than *Samſons* to theſe *Philiſtims*.

## CHAP. VI.

*That it ſtirres them up to prayer.*

3. THirdly, becauſe they quicken our devotion, and make us *pray* unto God with more fervency, *Lord* (ſaith *Iſaiah*) *in trouble they will viſite thee, they powred out prayers when thy chaſtening was upon them*, Iſay 26. 16. *In their affliction* (ſaith *Hoſea*) *they will ſeeke thee diligently*

*diligently*, *Hoſea* 5. 15, That we never *pray* ſo *feelingly*, *fervently*, *forcibly*, as in time of *affliction*, may be ſeene in the examples of the children of *Iſrael*, *Judg.* 3. 9, 15. *Eliſha*, 2 *Kings* 6. 18. *Hezekiah*, 2 *Kings* 19. 15, 16. *Stephen*, *Acts* 7. 59, 60. And laſtly, in *Jehoſophat*, who being told that there was a great multitude comming againſt him from beyond the *Sea*, out of *Aram*, it followes, *That Jehoſaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a faſt throughout all Judah: Yea, they came out of all parts, and joyned with him to enquire of the Lord*, 2 *Chro.* 20. 3, 4, 13.

Neither doth it make *us alone* which ſuffer, *earneſt in prayer*, but it makes *others alſo labour in prayer* to *God* for us, 2 *Cor.* 1. 10, 11. *Acts* 12. 5, 12. As what true *members* participate not ſome way of the *bodyes* ſmart. It is onely a *Nero* can ſit and *ſing* whiles *Rome burnes*, whence we are taught to *pray* in the *plurall number*, Our Father: and certainely he cannot *pray* or be *heard* for *himſelfe*, that is no mans friend but his owne. No *prayer* without *faith*, no *faith* without *Charity*, no *Charity* without mutuall *interceſſion*. But I proceed, *Croſſes* are the *files* and *whetſtones*, that ſet an *edge* on our *Devotions*, without which they grow *dull* and ineffectuall. *Ionah* ſleepes in the *Shippe*, but *prayes* hard in the *Whales belly*.

*Prayer* is the *wing* of the *ſoule*, wherewith it *flyes* to *Heaven*, as *meditation* is the *Eye* wherewith wee *ſee God*. But our *hearts* are like *flintſtones*, which muſt be *ſmitten* ere they will caſt out theſe *ſparkes* of devotion. *Chriſt* never heard of the *Canaanitiſh woman* untill her *daughter* was miſerably vexed with a *Divell*, but then ſhee comes to him, and doth not

*speake*, but *cry*; *need* and *desire* have raised her *voyce* to an *importunate* clamour. The *God* of mercy is *slow* of *hearing*, yet he loves a *loud* and *vehement solicitation*: not to make *himselfe* inclinable to *grant*, but to make *us capable* to *receive* blessings. And indeed the very *purpose* of *affliction* is, to make us *importunate*: hee that *heares* the secret murmurs of our *griefe*, yet will not *seeme* to *heare* us till our *eryes* be *loud* and *strong*: as *Demosthenes* would not *plead* for his *Client* till he *cryed* to him, but then answered his sorrow, Now I *feele* thy *cause*.

*Prayer* is as an *Arrow*, if it be *drawne up* but a little; it goes not farre: but if it be puld up to the *head*, *flyes strongly*, and *pearses deep*; if it be but *dribled* forth of *careleſſe lips*, it falls downe at our *feet*; the strength of our *circulation* sends it up into *heaven*, and fetches downe a *blessing*. The *Childe* hath escaped many a *stripe* by his loud *crying*; and the very *unjust Judge* cannot endure the *widdowes clamour*. So unto *fervent prayer God* will *deny nothing*. Whereas *heartleſſe motions* doe but teach us to *deny*: *Fervent suites*, offer violence both to *earth* and *heaven*. so that if we *aske and misse*, it is because we *aske amisse*: wee beat back the flame, not with a purpose to *suppresse it*, but to *raise it* higher, and to *diffuse it*. We stop the *streame* that it may *swell* the more, and a *denial* doth but *invite* the importunate, as wee see in the *Canaanitish woman*, *Mat.*15. Our holy longings are *increased* with *delayes*; it whets our *appetite* to bee held *fasting*, and whom will not *Need* make both *humble* and *eloquent*? If the *case be woefull*, it will bee *expreſt accordingly*; the *despaire* of all other helpes, *sends* us importunately to the *God* of power; but while *money* can buy *Physicke*, or *friends* procure *inlargement*, the great *Physician*

*tian* and *helper* is not *ſought unto*, nor throughly *truſted in*. It is written of the children of *Iſrael*, that ſo ſoone as they *cryed* unto the *Lord*, hee *delivered* them from their ſervitude under *Eglon* King of *Moab*; yet it is plaine, they were *eighteene yeares* under this bondage undelivered, *Judg.* 3. 14, 15. Doubtleſſe they were not ſo unſenſible of their owne *miſery* as not to *complaine* ſooner then the end of *eighteene yeares*: the firſt houre they *ſighed for themſelves*, but now they *cried* unto *God*. They are *words*, and not *prayers*, which fall from careleſſe *lips*; if we would *prevaile* with *God*, we muſt *wreſtle*; and if we would *wreſtle* happily with *God*, we muſt *wreſtle* firſt with our owne *dulneſſe*; yea, if wee felt our *want*, or *wanted not* deſire, wee could ſpeake to *God* in no *tune* but *cries*, and nothing but *cries* can peirce *Heaven*: the beſt mens *zeale* is but like a *fire* of *greene wood*, which *burneth* no longer than whiles it is *blowne*. *Affliction* to the *ſoule* is as *plummets* to a *Clock*, or *winde* to a *Ship*; holy and faithfull *prayer*, as *oares* to a *Boat*, and ill goeth the *Boat* without *oares*, or the *Ship* without *winde*, or the *Clock* without *plummets*. Now are ſome afflicted in *reputation*, as *Suſanna* was; others in *children*, as *Elie*; ſome by *enemies*, as *David*; others by *friends*, as *Joſeph*; ſome in *body*, as *Lazarus*; others in *goods*, as *Job*; others in *liberty*, as *John*. In all extremities let us ſend this *meſſenger* to *Chriſt* for eaſe, faithfull and fervent *prayer*; if this can but *carry* the burthen *to him*, he will *carry* it *for us*, and from us for ever.

Neither can we want incouragement to aske: when as the *ſicke of the palſie* but *asked health*, and *obtained* alſo *forgiveneſſe of ſinnes*. When *Solomon* but *deſired wiſedome*, and the *Lord gave him wiſedome*, and *honour*, and *abundance of wealth*. When *Jacob* asked but *meat*

and *clothing*, and *God* made him a great *rich man*. When *Zacheus* desired onely to have *a sight* of *Christ*, *and* was so happy as to entertaine him into his *house*, into his *heart*, yea to be entertained into *Christs kingdome*.

We *doe not* (yea in many cases we *dare not*) *aske* so much, as *God* is pleased to *give*: Neither dost thou O *Saviour* measure *thy gifts* by *our petitions*, but by *our wants*, and *thine owne mercies*.

True, if the all-wise *God* shall fore-see that *thou* wouldest *serve him* as the *prodigall sonne served his father*, who *prayed* but *till* he had got his *patrimony*, and then *forsooke* him, and *spent* the same in *Ryot*, to the givers *dishonour*; as too many use the *Ocean* of *Gods bounty*, as we doe the *Thames*; it brings us in all manner of provision: *clothes* to *cover* us, *fuell* to *warme* us, *foode* to *nourish* us, *wine* to *cheare* us, *gold* to *enrich* us: and wee in recompence *foyle* it with our *rubbish*, *filth*, *common shores*, and such like *excretions*: even as the *Cloud* thats lifted up and advanced by the *Sunne*, *obscures* the *Sun*. In this case he will either *deny* thee *in mercy*, as hee did Saint *Paul*, 2 *Cor.* 12.8, 9. and our *Saviour* himselfe, *Matth.* 26.39. or *graunt* thee thy requests in *wroth*, as he did a *King* to the *Israelites*, and *Quayles* wherewith hee *fed* their *bodyes*; but withall sending *leanesse* into their *soules*, *Psal.* 106. 15. And well doth that *Childe* deserve to be so served, who will lay out the *money given* him by his *father* to *buy poyson*, or *weapons* to *murther* him with. Wherefore let thy *prayers* not onely be *fervent*, but *frequent* for thy *wants* are so. And be sure to aske *good things* to a *good end*, and then *if we aske* thus according to *Gods will* in *Christs name*, we know that he will *heare* us, and *grant* whatsoever *petitions* we have desired, 1 *John* 5.14, 15.

CHAP. VII.

## CHAP. VII.

*That it weanes them from the love of the world.*

4. FOurthly, our ſufferings weane us from the love of the world, yea, make us loath and contemne it, and contrary wiſe fix upon Heaven, with a deſire to be diſſolved. S. *Peter* at *Chriſts transfiguration*, enjoying but a glimpſe of *happineſſe here*, was ſo raviſhed and *tranſported* with the love of his preſent eſtate, that hee breakes out into theſe words, *Maſter, it is good for us to bee here*; hee would faine have made it his *dwelling place*: and being loath to depart, *Chriſt* muſt make *three Tabernacles*, *Mat.* 17. 4. The *love* of *this world* ſo makes us *forget the world to come*, that like the *Iſraelites* we deſire rather to live in the *troubles* of *Ægypt*, then in the *land* of *promiſe*. Whereas S. *Paul* having ſpoken of his *bonds* in *Chriſt*, and of the ſpirituall combate, concludeth, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all*, *Phil.* 1. 22, 23. Yea, it tranſported him to *heaven* before hee came thither: as *Mary* was not *where ſhee was*, but where *her deſire was*, and that was with *Chriſt*. Proſperity makes us *drunke* with the love of the *world*, like the *Gadereans*, who preferred their *ſwine* before their *ſoules*: or him in the *parable*, that would goe to ſee his *farme*, and loſe *heaven*: or the *Rich glutton*, who never thought of *heaven*, till he was in *hell*: and thouſands

thousands more, who if they have but something to *leave behinde them*, 'tis no matter whether they have any thing to *carry with them*.

But as *sleep* composeth *drunkennes*, so the *crosse* will bring a man to *himselfe againe*: for when the *staffe* we so nourish *to have us*, becoms a *cudgell to beat us*: when we finde the *world* to serve us, as the *Jewes* did *Christ*, carry us up to the top of the *hill*, and then strive to throw us downe *headlong*: *Luke* 4. 29. When the minde is so *invested with cares*, *molested with griefe*, *vexed with paine*, that which way soever we cast our eyes, wee finde *cause of complaint*: wee more *loath* the *world* then ever we *loved it*, as *Amnon* did his sister *Tamar*: yea, when *life* which is held a *friend*, becomes an *enemy*, then *death* which is an *enemy* becomes a *friend*, and is so accounted: as who having cast *Ankor* in a safe *Road*, would againe wish himselfe in the *stormes* of a troublesome *Sea*?

Yea, in case wee have made some progresse in Religion, and found a *good conscience* sprinkled with the *bloud of Christ*, (the *marrow of all comforts*,) and resolved with *Joseph* to forsake our *Coate* rather than our *Faith*: yet if the *world* but make new offers of *preferment*, or some large improvement of *profits* and *pleasures*; we begin to draw back, or at least we know not whether to chuse: like a *horse* that *would*, and yet *would not* leap a *ditch*. And after a little conflict, having halfe yeelded to *forsake* that *with joy*, which cannot be *kept* but *with danger*; we resolve thus: The same *God* which hath made my *crosses cheerefull*, can alwell make my *prosperity conscionable*. Why then should I refuse so faire an offer: but alas, having made *our choyce*, it is not long ere these *pleasures* and *honours*, these *riches* and *abundance*, prove as *thornes*, to *choake* the *good*

*seed*

ſeed of *Gods word* formerly ſowne in our *hearts*: as it is *Matth.* 13. 22. For *proſperity* to *Religion*, is as the *Ivy* to the *Oake*, it quickly *eates* out the *heart* of it: yea, as the *Miſſelto* and *Ivy* (*ſucking* by their ſtraight embraces, the very *ſap*, that onely giveth *vigeration* from the *rootes* of the *Oake* and *Hawthorne*,) will *flouriſh* when the *Trees withet*: ſo in this caſe, the *corruption* of the *good* is alwayes the *generation* of the *evill*: and ſo on the contrary, *croſſes* in the *eſtate*, *diſeaſes* of the *body*, *malladies* of the *minde*, are the *medſons* of the *ſoule*: the *impayring* of *the one*, is the *repayring* of *the other*.

When no man would harbour that unthrift *Son in the Goſpell*, hee turned back againe to his *Father*, but never before. *Lais of Corinth* while ſhe was *young*, *doated* upon her *glaſſe*, but when ſhe grew *old and withered*, ſhee *loathed* it as much, which made her give it up to *Venus*. When *Satan* is let looſe upon us to ſhew us our ſinnes, and the *danger* wee are in, then farewell *profit*, farwell *pleaſure*, *treaſure*, and all, rather than I will endure ſuch a *racke*, ſuch a *hell* in my *conſcience*.

Whereas if wee ſhould onely *heare* of miſery, or *reade* what is threatned in the *word*: though it might a little *fright us*, it would never *mend us*. *Birdes* are *frighted* at firſt, with the husbandmans *ſcar-crowes*, but after a while, obſerving that they *ſtir not*, are bold to *ſit* upon them, and *defile* them.

Thus as *harmonious ſounds* are advanced by a *ſilent darkeneſſe*, ſo are the *glad tydings* of *ſalvation*. The *Goſpell* never ſounds ſo *ſweet*, as in the night of *perſecution*, or of our private *affliction*.

When *Virtue* came downe from *heaven* (as the *Poets* faigne) *rich men ſpurned* at her, *wicked men abhorred* her, *Courtyers ſcoft* at her, *Citizens hated* her; and being

*thruſt*

*thrust out* of doores in every place, she came at last to her sisters, *poverty* and *affliction*: and of them found *entertainment*. When it *ceased* to bee with *Sarah* after the manner of the *world*, shee *conceived Isaac*: so when it *ceaseth* to be with us after the manner of the *worlds favorites*, we *conceive holy desires*, *quietnesse*, and *tranquillity* of minde, with such like *spirituall contentments*. Yea, we make *faith* our onely *option*: whereas before we kept *open house for all vices*, as the States are said to keepe *open house for all Religions*: or if not, it fares with *piety* as with *holy water*, every one praiseth it, and thinkes it hath some rare *vertue* in it; but offer to sprinkle them with the same, they shut their *eyes*, and turne away their *faces*: and no marvell, for wee never *taste* this *manna* from *heaven*, untill we leave the *leaven* of this *Ægypt*.

Now better the *body* or *estate* perish, than the *soule*: though wee are *too sensuall to consent* unto it, *Plus pastor*, *in vulnere gregis*, *sui vulneratur*. The losse of a graceless *childe* cannot but greive the *father*, though the *father* himselfe were in danger of mischiefe by that *childe*: as *David* mourned for *Absolom* that would have cut his throat. True *prosperity* is hearty *meat*, but not *digestible* by a *weake stomack*; strong *wine*, but naught for a *weake braine*: *The prosperity of fooles destroyeth them*, *Prov.* 1. 32. So that all *temporall blessings*, are as they *hit*: but if the minde doe not answer, they were better *mist*. *The more* any man *hath*, *the more* cause he *hath* to *pray*, *Lord leade us not into temptation*: for wee cannot so heartily thinke of our *home above*, whiles we are furnished with these *earthly contentments below*; but when *God* strips us of them, straitwayes our *minde* is homewards. Whiles *Naomies husband* and *sonnes* were alive, wee finde no motion of her retiring

tiring home to *Judah*; let her earthly ſtayes be removed, ſhe thinkes preſently of removing to her *Country*: a *delicious* life, when every thing about us is *reſplendent* and contentfull, makes us that we have no minde to goe to *Heaven*; wherefore as a loving *mother*, when ſhee would *weane* her *childe* from the *dug*, maketh it bitter with *Wormewood* or *Aloes*; ſo dealeth the *Lord* with us, he maketh this *life bitter* unto us by ſuffering our enemies to perſecute and oppreſſe us; to the end wee may *contemne the world*, and tranſport our hopes from *Earth* to *Heaven*; he makes us *weepe* in this *Vale of miſery*, that wee may the more eagerly long for that *place of felicity*, where all *teares* ſhall bee wip't from our *eyes*. Our *wine* (ſaith *Gregory*) hath ſome *Gall* put into it, that wee ſhould not be ſo delighted with the *way*, as to forget whither wee are *going*. And this is no ſmall abatement to the bitterneſſe of *adverſities*, that they teach us the way to *Heaven*: for the *leſſe* comfort we finde on *earth*, the more we ſeeke *above*, and the *more* wee *eſteeme* the beſt things: and wee are very *ungratefull* if we do not thanke him for that which ſo *overcomes us*, that it *overcomes the love of the world in us*.

Experience ſhewes, that in Countries where be the greateſt *plenty of fruits*, they have the *ſhorteſt lives*, they doe ſo *ſurfet* on their *abundance*. *Sicily* is ſo full of *ſweet flowers*, if we beleeve *Diodorus Siculus*, that *dogs* cannot *hunt* there; and it is queſtionable whether the *injoying* of outward things, or the *contemning* of them be the greateſt happineſſe: for to be *deprived of them* is but to be *deprived of a Dye*, wherewith a man might either *win or loſe*; yea, doth not a large portion of them many times prove to the Owner like a *treacherous Dye* indeed, which flatters an *improvident Gamaſter* with

with his *owne hand* to *throw away* his wealth to *another*? Or to yeeld it the uttermost, *gold* may make a man the *richer*, not the *better*; *honour* may make him the *higher*, not the *happier*: and all temporall delights are but as *flowers*, they onely have their moneth and are *gone*; this morning in *the bosome*, the next in *the Besome*.

The consideration whereof, made the very Heathen *Philosophers* hate *this world*, though they saw not where to finde a *better*. Yea, it made *Themistocles* so undervalue *transitory things* in comparison of *vertue*, that seeing *rich Bracelets* of *pretious stones* lie in his *path*, he bad his *friend* take them up, saying, Thou art not *Themistocles*. And indeed in this *Heaven* onely that hath a *foundation*, *Earth* hath *none*; *God* hath hanged it *upon nothing*: and the things therein are *very nothing*.

Nothing *feeds pride* nor *keepes off repentance* so much as *prosperous advantage*. Tis a wonder to see a *Favourite* study for ought but additions to his *Greatnesse*; *God* shall have much adoe to make him know *himselfe*. The *cloath* that hath *many staines* must passe through *many lyes*: no, lesse then an odious *leaprosie* will humble *Naaman*; wherefore by it the onely wise *God* thought meet to *strow* the *valour*, *dignity*, *revenue*, *victories*, of that famous Generall of the *Syrians*. If I could be so uncharitable as to wish an enemies *soule* lost, this were the onely way, let him live in the height of the *worlds* blandishments; for how can he love a *second* Mistresse that never saw but *one* beauty, and still continues deeply inamoured on it? Why is the *Lapwing* made an Hieroglyphicke of *infelicity*? but because it hath a little *Coronet* upon the *head*, and yet *feeds* upon the worst of *excrements*. The *Peacock* hath more painted *Plumes*, yet is the *Eagle* accounted the *Queene* of *Birdes*, because

cause she *flyeth* neerest *heaven*. We often see, nothing carries us so far *from God*, as those favours he hath imparted *to us*. 'Tis the *misery* of the *poore* to be neglected of men; 'tis the *misery* of the *rich* to neglect their *God*: The *Badger* being wounded with the prickles of the *Hedghog* his invited *guest*, whom at first hee welcomed and *entertained* in his *Cabbin* as an inward *friend*, mannerly desiring him to *depart* in kindnesse, as he came; could receive no other answer then that *hee for his owne part* found himselfe very *well* at ease, and *they that were* not, had reason to seeke out another *seat* that might like them *better*. It is but a fable, yet the morrall is *true*, *perspicuous*, *profitable*. Many shall one day repent that they were *happy too soone*. Many a man cryes out, O that I were so *rich*, so *healthfull*, so *quiet*, so *happy*, &c. Alas, though thou hadst thy wish for *the present*, thou shouldst (perhaps) be a loser in *the sequell*. The *Physitian* doth not *heare* his *Patient* in what he would, yet *heareth* him in taking occasion to doe another thing more conducible to his *health*. *God* loves to give us *coles* and *beats* in our desires, and will so allay our *joyes*, that their fruition hurt us not: he knowes that as it is with the *body* touching *meates*, *the greater plenty*, *the lesse dainty*; and too long *forbearance* causes a *Surfet*, when wee come to full food: So it fares with the *minde* touching *worldly contentments*; therefore hee feeds us not with the *dish*, but with the *spoone*, and will have us neither *cloyed* nor *famished*. In this life, *Mercy* and *misery*, *griefe* and *Grace*, *Good* and *bad*, are blended *one with the other*; because if we should have nothing but comfort, *Earth* would be thought *Heaven*: besides, if *Christ-tide* lasted all the yeare, what would become of *Lent*? If every day were *Good-friday*, the world would be weary of *Fasting*. *Secundus* calls *death a sleepe eternall*;

*nall*; the *wicked* mans *feare*, the *godly* mans *wish*. Where the *conscience* is cleare, *death* is *looked for* without *feare*; yea, *desired* with *delight*, *accepted* with *devotion*: why, it is but the *cessation of trouble*, the *extinction of sinne*, the *deliverance from enemies*, a *rescue from Satan*, the quiet *rest of the body*, and *infranchizement of the soule*. The *woman* great with *childe*, is ever musing upon the time of her *delivery*: and hath not hee the like cause, when *Death* is his *Bridge* from *woe* to *glory*? Though it bee the *wicked* mans *shipwrack*, tis the *good* mans putting into *harbour*: And hereupon finding himselfe *hated*, *persecuted*, *afflicted*, and *tormented*, by *enemies* of all sorts, he can as willingly *leave the world*, as others can *forgoe the Court*: yea, as willingly *dye* as *dine*; yea, no *woman with childe* did ever more exactly count her time. No *Jew* did evermore earnestly wish for the *Jubily*, No *servant* so desires the end of his *yeares*, No *stranger* so longs to be at *home*: as he expects the promise of *Christs comming*. It is the strength of his *hope*, the sweet object of his *faith*, in the midst of all sorrowes the *comfort of his heart*; the *heart* of all *his comforts*, the incouragement of his *wearied spirits*, the common *clasule*, the continuall *period* and shutting up of his *prayers*, *come Lord Jesus*, *come quickly*.

Whereas *the worlds favourites goe as unwillingly from hence*, *as boyes from the midst of a game*. Neither hath *the rich* man so much advantage of *the poore* in *injoying*, as the *poore* hath of the *rich*, in *leaving*. True, *rich* men may also *learne* this slight: for the way to *grieve lesse*, is to *love lesse*. And indeed, what shouldst thou doe in case thou seest that *the world* runs not *on thy side*, but give over *the world*, and be *on Gods side*? Let us care *little for the world*, that cares so *little for us*; let us crosse *saile*, and turne another way; *let us goe forth* therefore

out

*out of the Campe, bearing his reproach; for we have no continuing Citie, but we seeke one to come,* Heb. 13. 13, 14.

## CHAP. VIII.

*That it keepes them alwayes prepared to the spirituall combate.*

5. FIfthly, the Lord permitteth them often to afflict and assaile us, to the end we may be alwayes prepared for tribulation: as wise Mariners in a *calme*, make all their *tacklings* sure and *strong*, that they may be provided against the next *storme*, which they cannot looke to be long without. Or as experienced *Souldiers* in time of *peace*, prepare against the day of *battell*; and so much the rather, when they looke every day for the *approach* of the *enemy*. They (saith *Socrates*) that set *sayle* into a *calme Sea* in a *faire* quiet *weather*, have notwithstanding all *instruments* and *materials* ready, which may be of use in a *tempest*: so he that enjoyes a *prosperous* and happy *estate*, likewise, doth even in that time *prepare* for the harder and more *crosse occurrents*: and so much the rather, because a great *calme* presageth a sudden *storme*. The people of *Layish* being *rich* and wanting *nothing*, grew *careleſſe* and *secure*; and being *secure*, and mistrusting nothing, they were *smoate* with the edge of the *sword*, and had their *Citie burnt*, *Judg.* 18. The way to be *safe* is never to be *secure*. The *walls* of a *Citie* that are not *repaired* in *peace*, will hardly bee *mended* in a

*siege.* *Alexander* having set his *Army* in *battell array*, and finding a *Souldier* then *mending his Armes, cashiered him*; saying, that was a time of *dealing blowes*, not of *preparing weapons*.

Wee are oft times *set upon*, to the end that wee may continually *buckle unto us the whole Armour of God*, prescribed by *Paul*, *Ephes.* 6. 13. to 19. That we may be alwayes ready for the battell *by walking circumspectly, not as fooles, but as wise.* *Ephes.* 5. 15. Therefore *redeeming the time, because the dayes are evill.* *Vers.* 16. For as those that have no *enemies* to *incounter* them, cast their *Armour* aside and let it *rust*, because they are *secure* from danger; but when their enemies are at hand, and *sound the Alarum*, they both *wake* and *sleepe* in their *armour*, because they would be ready for the *assault*. So if we were not often in *skirmish* with our *enemies*, we should lay aside our *spirituall armour*; but when wee have continuall use of it, wee still keepe it *fast buckled* unto us; that being *armed* at all points, wee may be able to make *resistance*, that wee be not surprized at unawares.

Neither would it be good for us at present, if wee had not these *enemies* to stand in *awe* and *feare* of; but much more inconvenient in divers respects: as wise *Scipio* (that mirrour of wisedome) told some, who with no small joy avouched that the common-wealth of *Rome* was now in safe estate, seeing they had vanquished the *Carthaginians*, and conquered the inhabitants of *Pontus*. Neither would he for that only reason have *Carthage* destroyed, because it should hinder *Rome* from sleeping. Yea, *God* himselfe would have the *Hittites*, *Gargesites*, *Amorites*, *Canaanites*, *Pereesites*, *Hivites*, and *Jebusites*, (strong and warlike Nations,) to be in the midst of *Israel*, least *Israel* should sleepe in

sinne,

ſinne, and want matter for *exerciſe*, *fight*, and *conqueſt*. Here may be *felicity* with *ſecurity*; never with *ſafety*. The time when the *envious man* did *ſowe* his *ſeed*, was whilſt *men* were in *bed*. No *ſervants* more orderly uſe their *Maſters tallent*, than thoſe that ever feare their Maſters ſudden returne. No *Houſholder* more ſafe, then he who at every *watch* ſuſpects the *Theeves* entring. *Sampſon* could not be *bound*, till he was firſt got *aſleepe*: Wouldſt thou not be *overcome*, be not *ſecure*. Fly from the workes of darkeneſſe at a great diſtance, and conſider as well the *bitterneſſe of what will follow*, as the *ſweetnes of a momentany pleaſure*: not unlike a *great perſonage* of this Land, who ſaid to his *Lady* (offering him a bribe in behalfe of a ſuppliant) gentle *Eve* I will none of your *Apple*: Yea, in vigilancy and watchfulnes, imitate the *Nightingale*, which *ſleepes* with her *breaſt* upon a *thorne* for feare of the *Serpent*, which continually ſtudies her *ruine*. Wee would not willingly a *Tempeſt* ſhould take us without our Cloakes. *Seneca* reports of *Cæſar*, that hee did quickly *ſheath* the *ſword*, but hee never laid it off, The ſight of a *weapon* diſcourageth a *Theefe*. While wee keepe our *Javelins* in our hands, we eſcape many *aſſaults*. So that a *Chriſtians reſolution* ſhould bee like King *Alfreds*;

*Si modò victor eram, ad craſtina bella parebas,*
*Si modo victus eram, ad craſtina bella parabas.*

*If we conquer to day, let us feare the skirmiſh to morrow.*
*If we be overcome to day, let us hope to get the victory to morrow.*

An *aſſaulted City* muſt keepe a *carefull watch*, or it will not long *hold out*: yea, the provident *Fen-*

*man* mends his *bankes* in *Summer*, leaſt his *ground* be *drowned* in *Winter*. And we muſt ſo take our leaves of all *afflictions*, that we reſerve a *lodging* for them, and expect their *returne*. And ſo much the rather, becauſe what hath been *long expected falleth the eaſier*: and *evils precogitated, ſtrike but weakly*.

## CHAP. IX.

*How it diſcovers whether we be true beleevers or Hypocrites.*

6. SIxthly, that we may experimentally *know our ſelves*, and be *knowne of others* whether we be true *beleevers* or *Hypocrites*.

Firſt *our ſelves*, divers play *Alexander* on the *ſtage*, but few or none in the *field*. Many can *ſuffer Martyrdome in ſpeculation*, who being put to it *cannot concoct a foule word*. We are all *valiant ſouldiers*, till we come to *fight*: *excellent Philoſophers*, till we come to *diſpute*: *Good Chriſtians*, till wee come to *maſter* our owne *luſts*: but it is *oppoſition* that gives the *tryall*, when *Corruptions* fight againſt the *graces*, and cauſe *Argente* to ſeeme more bright in a *ſable field*. Many while *wealth* laſts are very *honeſt men* and *ſquare dealers*, at leaſt ſeeme ſo; yea, they will maintaine that all *hardneſſe* is to be indured rather than *Conſcience violated*, or *God offended*: but fall they into *poverty*, and then that they may maintaine

taine themſelves, they will *lye*, *deceive*, *ſteale*, *proſtetute* their *Chaſtity*, *ſell* their *conſciences*, and what not. Even *Hazael* before hee met with an opportunity, could ſay, *What? is thy ſervant a dogge?* and *Balaam* could bragge, *Though thou wouldſt give me thine houſe full of gold I would not*, &c. Yet when it came to the tryall he did as bad, for *little* or *nothing*: but *a man is in deed what he is in tryall.* If with the *Pomecitron*, *Limon*, and *Oreng-tree*, wee are alwayes *greene* and alwayes *fruitfull*, *Summer* and *Winter*: if our *ſoules* ſhall like of *Chriſt* for a *ſuitor* when wee finde no other *Joynture* but the *Croſſe*; we are ſure wee are *Chriſtians*.

2. That *others* may know us. A *ſouldier* is beſt knowne in the *front* of a *Battle*, a *Pilate* in a *ſtorme*, a nimble *active man* in a *Race*, and a *Champion* in the *liſts*; How well the *ſtrings* of an *inſtrument* are *tuned* and ſet, is beſt knowne when they are *touched* by the *hand* of a *skilfull muſition*. *There muſt be differences among you* (ſaith Saint *Paul*) *that the approved may be knowne*, 1 *Cor.* 11. 19. For as *Thraſhing* ſeparates the *ſtraw*, and *Wynowing* the *chaffe* from the *Corne*; So *perſecution ſeperates* the *hypocrite* from the company of *beleevers*, *Luke* 22. 31. When a *ſervingman* followes two men *walking together*, wee cannot tell which is his *maſter* till they *part*: ſo when the *Goſpell* and outward *proſperity* goe together, it is hard to judge which is moſt reſpected. Our *Churches* are full (bleſſed be *God*) but come we not to *pleaſe others* as the *Poet* made his *Playes*, or as *Simon Magus* was *chriſtned* for *company*; or is it not more for *feare* of the *Law*, than for *love* of the *Goſpell*? It is a great *queſtion*, untill *perſecution* ariſing becauſe of the *Word*, puts it *out of queſtion*; but then is that of *Claudius Tauri-*

*nenſis* more then verified, *they worſhip the dead Saints in a cold profeſſion, while they woorry the living in a cruell perſecution*: ſo that if the *Bramble* had beene the *King* of *Trees*, the *Vine* could not have met with *worſe uſage*.

Wee all call our ſelves *Chriſtians*: why? it is an *honourable* thing to be ſo accounted: but who are ſuch, is knowne onely where the power of *godlineſſe* is in *contempt*. Where (as S. *Auſten* ſpeaks) a *Chriſtian in name* will ſcoffe at a *Chriſtian indeed*: for Chriſt, (ſaith *Nazianzen*) is *ſtoned* by many that are *called Chriſtians*, though no otherwiſe then the *Heathen Images* are *called Gods*, as *Juſtine Martyr* notes, or as another hath it, many ſuperſtitiouſly *adore* the *Crucifix* that are *enemies to the Croſſe of Chriſt*.

*That Childe* (ſaith old *Simeon*, meaning *Chriſt*) *is appointed for a ſigne to be ſpoken againſt, that the thoughts of many hearts may bee opened*, *Luke* 2. 34, 35. O how *wicked men* manifeſt their *hatred* and *enmity* againſt *God* and his *people* ſo ſoone as *Perſecution* ariſeth, becauſe of the *Word*! Yea, it would put *a wiſe man* into an *extaſie* to thinke how *prophane men* in ſuch times will *rayle* upon thoſe, whom one day they will wiſh they had imitated; as *Juſtine Martyr* ſpeakes.

But its well enough, for by this meanes both the *malice* of *Sathan* and the *world* are better *knowne* and *avoyded*. *Demetrius* the Silverſmith reſiſted *Paul*, perhaps not ſo much for great *Diana's* ſake, as the little *Silver ſhrines* by which his *gaine* came in. The carnall *Capernaytes* followed *Chriſt* while he *fed* them, *Joh.* 6. 26. *Judas* can be content to *beare the croſſe*, ſo he may *beare the bagge*: but *Job* will truſt in *God* though he *kill* him. *Job* 13. 15. and *David* in deepeſt *diſtreſſe*, or deſertion will *hang on ſtill*, *Pſal.* 43. laſt. Now who will

will not say give me the *Bird* that will *sing* in *winter*, and seeke to my *window* in the *hardest frost*.

There is no tryall of *friendship* but in *adversity*: hee that is not *ashamed* of my *bonds*, not *daunted* with my *checks*, not *alienated* with my *disgrace*, is a *friend* for me: one *dram* of that mans *love*, is worth a *world* of *inconstant formallity*. But that *friend* is *false hearted*, who observeth me onely for his *owne ends*; like those the *Philosopher* speaks of, who were not *his friends*, but *friends to his wealth*: or like him in *Clements*, *not his*, *but his riches kinsman*. For these *Waspes* that make such *Musicke* about the *Gally pot*, shew it was but the *honey* they came for. And even the most hoggish *Gadareans*, will worship *Christ* during the *spring-tides* of *Gods favours*, not when they enjoy the *light of his countenance*, but when his *steps drop fatnesse*, and their *Corne* and *Wine* increaseth.

But alas, they are but bad *workes* that need *rewards* to *crane* them up withall; for neither *paine* nor *losse*, much lesse the *censure* of *lewd persons*, will trouble a well planted *minde*.

An *Hypocrite* like a *fresh water souldier*, may be *Seasicke* in a *calme*, but the *sincere Christians stomacke* indures *all weathers*: great *changes* never *change* him: Neither the *Kings favours*, or *honours*, nor the *Lyons den*, could make *Daniell* lose one *dram* of his *integrity*. Neither the prepostrous *affection* of the *Lycaonians*, when they would *deifie Paul* and *Barnabas*, nor their *devilliſh rage*, when they goe about to *stone them*, could procure either to yeeld one haires breadth; and so of all the *Martyrs* that *noble Army*, whom neither the *threatnings of fire*, nor the *faire and large promises* of their *cunning* and *cruell adversaries* could cause them to *shrinke* from *Christ*.

*Affliction* tryeth whether a man hath *grace* in his *heart* or no; Set an *empty Pitcher* (the resemblance of a *wicked man*) to the *fire*, it crackes presently; whereas the *full* (which resembles the *Childe of God*) will abide boyling; *Gold* imbroydered upon *Silke*, if cast into the *fire*, loseth his *fashion*, but not his *weight*; *Copper* loseth his *fashion* and *weight* also: *Persecution* is the *sword* whereby our *Salomon* will try which is the true *naturall Mother*, which *the pretended Afflictions* are the *waters* where our *Gideon* will try whether we are fit *Souldiers* to *fight* the *Battell* of *Faith*. A faithfull *Wife* (said *Bradford*) is never *tryed* so to be, untill she be *assaulted*: nor a faithfull *Christian* so *approved*, till *proved* by *affliction*. *Peace* and *prosperity* hides many a *false heart*, as the *snow drift* covers an *heape of dung*: but when *affliction* like *Simmins sword*, pierceth through the *soule*, then the *thoughts* of many *hearts* are *discovered*: then it appeares plainly, that the *love* of *Gods children* was not *meritricious*, nor their *obedience mercenary*.

Many a *man* will *doe* for *another*, that will not *suffer* for *him*: *slight stuffe* will *shrinke* when it comes to *wetting*: *counterfeit coyne* will prove *drosse* when it shall be rub'd on the *test*, or cast into the *crusible*. *Behold* (saith the *Angell* to the *Church* of *Smyrna*) *it shall come to passe that the Devill shall cast some of you into Prison, that you may bee tryed*, Revel. 2. 10. *Strong drinke* troubleth the *braine*, and *hard meat* the *stomacke*. *Gold* and *Silver* are *tryed* in the *fire*, *men* in the *furnace* of *adversity*; *As the furnace proveth the Potters Vessell, so doe temptations try mens thoughts*; Eccles. 27. 5.

None but a *regenerate heart* can chuse rather to suffer *affliction* with the *people* of *God*, then to enjoy the *pleasures* of *sin*. An easie *importunity* will perswade *Orpah* to

to returne from a *Mother in law* to a *Mother in nature*; from a toylesome *journey*, to *rest*; from *strangers*, to her *kindred*; from a *hopelesse* condition, to *likelyhoods* of contentment: A little intreaty will serve to move *nature* to be good to it *selfe*; but to persist in actions of *goodnesse*, though *tyranny*, *torment*, *death* and *hell* stood in our way; this is that *conquest* which shall be *crowned* with *glory*. Nature is like *Glasse*, *bright*, but *brittle*; The *resolved Christian* like *Gold*, which if we *rub* it, or *beat* it, or *melt* it, it will endure the *teste*, the *touch*, the *hammer*, and still *shine* more *orient*; For *Vertues* like the *Stars*, *shine* brightest in the *night*, and *fairest* in the *frost* of *Affliction*.

But this is not all: for *affliction* will *try* and *make knowne* the truth and measure of each *grace* in particular. A *temptation* is like a *question* that *examines* what is in a *man*: As *Balaam* was tryed and examined whether hee *feared God*, or *loved the world* most? when *Balack* told him, am not I *able* indeed to promote thee to *honour*? And *Joseph* no lesse, when in the *armes of his* tempting Mistresse: but the one basely *yeelds*, and is cashiered for an *hypocrite*, the other comes off with an *holy scorne*, and *God* seales him *chaste*, with a *probatus est*.

2. Againe secondly, *Affliction* is a notable meanes, to *try* whether wee have *faith* or not; The *house* built upon the *sand*, carries as good a shew as the *house* built on the *Rock*; and in a clear *sun-shine day* glisters as gallantly: but the *windes*, and *tempests*, when they are up, will quickly shew the *difference*. Nothing is more easie then to *trust God*, when our *Barnes* and *Coffers* are full; And to say, *give us our daily bread*, when wee have it in our *Cubbards*: But when we have *nothing*, when wee know not *how* nor *whence* to get any thing, then

then to *depend* upon an *invisible bounty*, this is a *true* and *noble* act of *faith*.

3. Thirdly, what our *wisedome* and *humillity* is. *Plato*
4. being demanded how hee knew a *wise man*, answered; When being *rebuked* hee would not bee *angry*, and being *praised* hee would not be *proud*: Our *disposition* is never well *knowne*, untill it bee *crossed*; nor did *Proteus* ever *change shapes*, till hee was straigtned and *held fast*. *Magistracy* and *misery* will soone shew what manner of *men* we be; either will declare us *better* or *worse* then wee *seemed*. Indeed, *Prosperity* (saith one) best *discovers vice*, but *Adversity* doth best *discover Vertue*: but he that is not *good in both estates*, would not be *excellent in either*; hee who cannot beare *honour with moderation*, cannot beare *contempt with patience*: whereas a true *Moses* can be a *moderate favourite* at *Court*, and a well *contented Sheepherd* in the *field* can turne and apply himselfe to *any condition*, and therewith be *content*, as S. *Paul* was; *Phil.* 4. 11.

5. Fifthly, what *patience* we have; The *Sea* when it is *calme weather*, is as *still* and *quiet*, as any *river*: but let the *windes* once *arise*, and you shall soone see a *difference*; then appeares nothing but *raging*, and *foaming* out *myre*, and *dirt*. And that we are *indeed*, which we are *in temptation*: for can we not abide a *drawing plaster* to *draine* away *corrupt bloud*, and *humours*; much lesse can we finde ease in *cutting off joynts* and *members*, and *pulling out eyes*, which *Repentance* must doe.

6. Sixthly, a *man* is made *knowne* whether hee be *feeble* or *strong* by the *provocation* of an *enemy*: even *calme tempers* when they have been *stirred*, have bewrayed *impetuousnesse* of *passion*. And indeed how shall a *man* shew his *strength*, unlesse some *burthen* be laid upon his *backe*. Now hee that *overcommeth* his owne *anger* (saith

(saith *Chilo*) *overcommeth* a *strong enemy*, but he that is *overcome* by it, is a *whiteliver* (saith *Hermes*) for *wrath* proceedeth from *feebleneſſe* of *courage*, and lacke of *diſcretion*; As may appeare in that, *Women* are ſooner angry then *men*, the *ſicke* ſooner then the *healthy*, and *Old* men ſooner then *Young*. Againe, its nothing to endure a ſmall *tryall* or *affliction*, every *Cock-boat* can *ſwim* in a *River*, every *Sculler ſayle* in a *Calme*, every *man* can hold up his *head* in ordinary *Guſts*; but when a *blacke ſtorme ariſes*, a *tenth wave flowes*, *deep* calls unto *deep*; *Nature yeelds*, *Spirit faints*, *Heart fayles*; Whereas *grace* is never quite out of *heart*, yea, is *confident* when *hopes are adjourned*, and *expectation is delayed*.

7. Again ſeaventhly, how excellently was *Jobs ſincerity* made known by *Sathans malice*, when he brought forth thoſe *Angelicall words*; *What? ſhall we receive good at the hand of God, and not receive evill? Job* 2.10. When he *ſtood* like a *Centre unmoved*, while the *circumference* of his *eſtate* was drawne *above*, *beneath*, *about* him, when in *proſperity* he could ſay, *if my mouth hath kiſt my hand*; and in *adverſity*, *the Lord giveth*, *and the Lord taketh*, *bleſſed be the name of the Lord*. Hee was not ſo like the *wicked* as they are like *dogs* that follow the *meat*, not the *man*.

8. Againe eighthly, *God ſuffers* us to *ſuffer much*, more eſpecially to *try* our *perſeverance*, which is a *grace* ſo *good* and *acceptable*, that without it there is nothing *good*, nor *acceptable*; The *Spaniell* which *fawneth* when he is *beaten*, will never *forſake* his *Maſter*; and *Trees* well *rooted* will beare all *ſtormes*; The *three Children* walked up and downe in the *fiery flames praying God*; And a *Blade* well *tryed* deſerves a *treble price*. How did the *Church* of *Pergamus approve* her ſelfe; Yea, how was ſhe *approved* of *God* which hath the *ſword* with *two edges*:

*edges*; when she held out in her *workes* even where *Satan dwelt* and *kept his Throne*; *I know thy workes* (saith God) *and that thou keepest my Name, and hast not denyed my faith, even in those dayes when Antipas my faithfull Martyr was slaine among you, where Satan dwelleth, yea, where his Throne is, and where some maintaine the Doctrine of Balaam, and the Nicholaitans, and teach that men ought to eate things sacrificed to Idols, and to commit fornication*, &c. *Revel.* 2. 13, 14.

But how can I *lay downe my life for Christ?* when I cannot for his sake, quietly *digest* a few *reproachfull speeches?* he will scarce *bare blowes* for him; that will not quietly put up, and *digest ill words.*

Finally: *Affliction*, and *Persecution*, is both a *whet-stone*, and a *touch-stone* to each particular *grace*: It *humbleth* the *spirits* of the *repentant*, *tryeth* the *faith* and *patience* of the *sincere Christian*, but *hardneth* the *hearts* of the *ungodly*; for *wicked men* grow *worse* after *afflictions*, as *water* growes *more cold* after an *heat*; yea like some *Beasts*, they grow *mad* with *baiting*; if *crosses* or *losses* rush in upon them, they fall to the language of *Jobs wife*, *Curse God and dye*, or to that of the *King* of *Israels* Messenger, *Why should I serve God any longer?* 2 *King.* 6. 33.

CHAP. X.

## CHAP. X.

*That it prevents greater evills of Sinne and Punishment to come.*

7. SEventhly, the *Lord* by this *evill* of *Chastisement* for *sinnes past*, preventeth the *evills of sin*, and greater *punishments* for the *time to come*. *The Lord* (saith *Elihu*) *correcteth man that he might turne away from his enterprize, and that he might keepe backe his soule from the Pit, and that his life should not perish by the sword*, *Job* 33,17,18. This *salt* doth not onely *preserve* from *Corruption*, but also *eate out Corruption*. *We are chastened of the Lord* (saith the *Holy Ghost*) *that we might not be condemned with the world*, 1 *Cor*. 11.32. If we be not *chastned here*, we shall be *condemned hereafter*: Erring *soules* bee *corrected* that they may be *converted*, not *confounded*. If *Paul* had not beene *buffetted* by *Sathan* and *wicked men*, he had been *exalted out of measure*, 2 *Cor*. 12.7. *Pride* is so dangerous a *poyson*, that of another *poyson* there was confected a *counterpoyson* to preserve him from it: *God* would rather suffer this *chosen Vessell* to fall into some *infirmity*, then to be *proud* of his singular *priviledges*, *Least I should be exalted above measure through the abundance of Revelations*; (there was the *poyson* of *Pride* insinuating it selfe) *I had a Thorne in the flesh, the messenger of Sathan to buffet me*; There was the *Counterpoyson* or *Antidote* which did at once make him both *sick* and *whole*. And

And this is no *unusuall* thing with *God*: who in *mercy* doth so use the *matter*, that he *cures one sinne by another*: how many *proud men* have beene *healed*, by the *shame* of their *uncleanneſſe*? how many *furious men*, by a rash *bloudshed*? and so in many other cases: *one Devill* being used for *the ejection of another*.

Yea, we gain *strength* by every new *fall*; for hence issues *deeper humility*, *stronger hatred* of *sinne*, fresh *indignation* against *our selves*, more *experience* of the *deceitfulneſſe* of our *hearts*, renued *resolutions* untill *sinne* bee *brought under*, &c. 2 *Cor.* 7. 11. The *Lord* sets some *meſſenger of Sathan* and our *lusts* together by the *eares*, as the *Ægyptians* against the *Ægyptians*: that while *two poysons wreſtle*, *we may live*. But my purpose is to speak of *affliction*, not *sinne*. *Bodily ſickneſſe* (saith S. *Gregory*) *cleanseth* away *sinnes committed*, and *curbeth*, and *hindereth* those, that in *health might have beene committed*. The *flesh* indeed is *nouriſhed by ſoftnes*, but the *spirit by hardnes*: *that is fed by delights*, *and pleaſures*, *this groweth by bitternes*. And hereupon when a *Religious man* (as *Rufinus* relates) prayed *John the Ankorite*, to free him of a certaine *Ague*; he answered him, truly thou desirest to have a very *neceſſary companion caſt out of doores*: for saith hee, as *cloathes* are *waſhed with ſope*, so is the *minde purified by diſeaſes*. And the same may be averred of *all* kindes of *croſſes*: For is it not commonly seene, that the *pleaſures* of the *body* are the *poysons* of the *ſoule*: heape *riches* and *honours* upon an *evill man*: you doe but miniſter *wine* to him that hath a *feaver*, saith *Ariſtotle*: *hony* to one oppreſſed with *choler*, and *meat* to one troubled with *morbus cœliacus*, which increaseth the *diſeaſe*, saith *Plutarch*. For as *Noah* was *drunk* with his *owne wine*, so the *cup of proſperity* hath *intoxicated* many a *ſoule*: and

*God*

*God* hath no worſe *ſervants* in our *Land*, than they that can live of their *Lands*, and care for *nothing* elſe.

Commonly, where is *no want*, is *much wantonneſſe*. And as we grow *rich in temporals*, we grow *poore in ſpirituals*. *Naball* cannot *abound*, but hee muſt *ſurfeit*; *Turtullus* cannot be *eloquent*, but hee muſt turne the *edge* of his *wit* againſt the *Goſpell*. Many cannot have *beauty*, but they muſt love their *faces*, more than their *ſoules*. Wee uſe *Gods bleſſings*, as *Jehu* did *Jehorams meſſengers*: *David*, *Goliahs ſword*: We turne them againſt their *owner*; and *giver*: and *fight* againſt *Heaven* with that *health*, *wealth*, *wit*, thoſe *friends*, *meanes*, *mercies* that wee received thence, abuſing *peace* to *ſecurity*, *plenty* to *eaſe*, *promiſes* to *preſumption*, *gifts* to *pride*: for commonly, *ſo much the more proud*, *idle*, *ſecure*, *wanton*, *ſcornefull*, *impenitent*: *by how much the more* we are *inriched*, *advanced*, and *bleſſed*. And it is juſt with *God*, to make us know *what we had*, by *what we want*; But I proceed:

The enjoyment of the *Worlds peace* might adde to my *content*, but it will indanger my *ſoule*; how oft doth the *recovery* of the *body*, *ſtate*, or *minde* occaſion a *Relaps* in the *ſoule*? Turne but the *Candle*, and that which *keepes me in*, *puts me out*; The *younger brother* ſhall not have all his *portion* leaſt he run *Ryot*; All the *life of Salomon* was full of *proſperity*, and therefore we find, that *Salamon* did much *forget God*; but the whole *life of David* had *many enemies* and *much adverſity*, and therefore we ſee by his *penitentiall Pſalmes*, and others, that *David* did much *remember God*: And indeed, if *God* did not *often viſit* us, we ſhould *ſerve him* as the *Women of Tartary*

*doe*

doe their husbands: who marry if they be absent but twenty dayes. But the fire of correction, eates out the rust of corruption. And as Vineger with its sharpnesse, keepes flowers from corrupting: so their malice keeps our soules from festering; Bees are drowned in Honey, but live in Vineger. Now if sweet meates breed surfets, it is good sometimes to taste of bitter, it is good somewhat to unloade when the Ship is in danger by too liberall a ballast. I will tell you a Paradox (I call it so because few will beleeve it, but it is true) many are able to say, they have learned to stand by falling, got strength by weaknesse. The burnt Child dreads the fire, and a broken bone well set, is faster ever after; Like Trees, we take deeper root by shaking; And like Torches we flame the brighter for bruizing and knocking. God suffered Sathan to spoile Job of his substance, rob him of his Children, punish him in his body; Yet marke but the Sequell well, and you shall find, that he was crost with a blessing. As the Physition in making of Triacle or Methridate for his Patient, useth Serpents, Adders, and such like poyson, that he may drive out one poyson with another; Even so our spirituall Physition is pleased to use the malice of Sathan, and wicked men, when hee tempereth to us the Cup of affliction, that hereby he may expell one evill with another; Yea, two evils with one; namely, the evill of sinne, and the evill of punishment, and that both temporall and eternall.

Perhaps this byting plaister burneth thee, but it healeth thee. He suffers us to be afflicted, because he will not suffer us to be damned; such is the goodnesse of our heavenly Father to us, that even his anger proceeds from mercy; he scourgeth the flesh, that the spirit may be saved in the day of Jesus Christ, 1 Cor. 5. 5.

Yea,

Yea, *Joseph* was therefore *abased* in the *dungeon*, that his *advancement* might be the *greater*. It is true, in our *thoughts* we often *speake* for the *flesh*, as *Abraham* did for *Ismael*, *O that Ismael might live in thy sight!* No, *God takes away Ismael* and *gives Isaac*; he *withdrawes* the *pleasure* of the *flesh*, *gives delight* to the *soule*, *crossing us* in *our wils*, that he may *advance our benefit*. The *Man sicke* of a *burning feaver cries* to his *Physitian* for *drinke*; he *pities him*, but does *not satisfie him*; he gives him *proper physicke*, but *not drinke*. A man is *sick* of a *Pluriſie*, the *Physitian* lets him *blood*, he is content with it; *the arme shall smart to ease the heart*. The *covetous man* hath a *pluriſie* of *riches*, *God* lets him *blood* by *poverty*; let him be patient, it is a course to *save* his *soule*.

But we are so *sensuall*, that no *reason* can prevaile: Wee are *sorry* to lose the proper *cause* of our *sorrow*; we are like *whining Children*, that will not stay untill their *milke* be *cold*, but must *have it*, though they be *scalded with it*. Yea, it fares with many, as with the *mother* of *Nero*: let them be *damd*, so they may be *dubd*. But our *heavenly Father* will *doe us good*, though *we desire the contrary*: Wherefore if he *scourge* us any way, so *we bleed not*; or till *we bleed*, so *we faint not*; or till we even *faint*, so *we perish not*; let us be *comforted*: for if the Lord *prune* his *Vine*, he meanes not to *root it up*; if he *minister physicke* to our *soules*, it is because hee would not have us *dye* in *our sinnes*; all is for *salvation*. What if *Noah* were pent up in the *Arke*, so long as he was *safe* in it: what if it were his *prison*, so long as it was his *Fort* also against the *waters*?

I might illustrate the point, and make it plaine by sundry and divers comparisons. We know, *one naile*

*drives out another*; *one heat another*; *one cold another*: yea, out of admirable experience I can witnesse it, that for most *constitutions* there is not such a *remedy* for a *Cold* in the *head* or extreame *tendernesse*, as a frequent *bathing* it (especially the *temples*) in *cold water*; I can justly say, I am *twenty yeares* the *younger* for it. Yea, one *sorrow* drives out *another*; *one passion another*; *one rumour* is expelled by *another*: and though for the most part, *contraries* are *cured by contraries*; yet not seldome will *Physitians stop a Lask* with a *Purge*; they will *bleed a Patient* in the *Arme*, to stop a worse *bleeding* at *Nose*. Againe, in some *Patients* they will procure *a gentle Ague*, that they may cure him of a more *dangerous disease*. Even so deales *God* with *us*: he often *punisheth the worser part* of *man* (saith Saint *Hierome*,) That is, the *body*, *state*, or *name*, that *the better part* (to wit) the *soule*, may be *saved* in the *day of judgement*. Neither are *chastisements* any whit lesse necessary *for the soule*, than *medicines* are *for the body*: many a man had been *undone by prosperity*, if they had not been *undone by adversity*; they had *perished* in their *soules*, if they had not *perished* in their *bodyes*, *estates*, or *good names*. It is probable, *Naamans soule* had never been *cleansed*, if his *body* had not beene *leaprous*; but his *leaprous flesh* brought him to a *white and cleane spirit*; and though *affliction* be *hard* of *digestion* to the *naturall man*; yet the *sheepe* of *Christ* know, that to *feed* upon this *salt March* is the onely *preservative* against the *Rot*: the *experienced Christian* knowes, that it is *good* for the *soule*, that the *body* is sometime *sick*; and therefore to have his *inward man cured*, hee is content his *outward man* should bee *diseased*; and cares not so the *sinnes* of his *soule* may be *lessened*, though the *soares* of his *flesh*

be

be *increaſed*. It is better ſaith Saint *Hierome*, to have a *ſick ſtomack*, than a *grieved mind*. Yea, hee deſires with Saint *Auſtin*, that *God* will ſend him *any plague*, rather than the *plague of the heart*.

And why is it not ſo with thee? I hope thou deſireſt thy *ſoules ſafety* above all; and thou knoweſt, the *ſtomack* that is *purged* muſt be content to *part* with ſome *good nouriſhment*, that it may *deliver it ſelfe* of more *evill humours*. Of what kinde ſoever thy *ſufferings* bee, it is doubtleſſe the *fitteſt for thy ſoules recovery*; or elſe *God* (the onely wiſe *Phyſitian*) would not *appoint it*. Now who would not be willing to *bleed*, when by that meanes an inveterate *ſickneſſe* may be *prevented*? Yea, it is a *happy blood-letting* which *ſaves* the *life*, which makes Saint *Auſtin* ſay unto *God*; Let my *body* be *crucified*, or *burnt*, or doe with it what thou wilt, ſo thou *ſave* my *ſoule*. And another, let me *ſwimme* a *River* of *boyling brimſtone* to live eternally *happy*; rather than *dwell* in a *Paradiſe* of *pleaſure* to bee *damned* after *death*.

## CHAP. XI.

### *That it makes them humble.*

8. EIghtly, that we may have an humble conceit of our ſelves, and wholly depend upon God. *We received the ſentence of death in our ſelves* (ſaith the *Apoſtle*) *becauſe we ſhould not truſt in our ſelves, but in God, who raiſeth us up from the dead*, 2 *Cor.* 1. 9. When *Babes* are *afraid*,

they *caſt themſelves* into the *armes* and *boſome* of their *mother*. A *Hen* leading her *Chickens* into the *Sunne*, they fall a *playing* with the *duſt*, ſhe may *clock* them to her long enough, they *will not come*: But when they ſee the *Kite*, then they *come without calling*: And ſo it fares with *Gods Children* till *affliction* come. The *Prodigall* never thought of his *Father*, till hee wanted *huskes*; the *Peronis* never made out to *Chriſt* till all her *money* was *gone*. The *Widow that is left alone truſteth in God*, ſaith the *Apoſtle*, 1 *Tim.* 5. 5. who while ſhe had an *husband*, *leaned* too much upon *him*. The *poore man* depends not upon the *reliefe* of *others*, untill hee finds *nothing at home*. Till our *meanes* is *ſpent*, wee are apt to *truſt* in uncertaine *riches*; but after, in the *name of the Lord*, *Zeph.* 3. 12. *Aſa* bore himſelfe bold upon his *forces*, as being *five hundred and foureſcore thouſand ſtrong*: till hee was overmatcht with an *Army of a thouſand thouſand Ethiopians*: this made him cry, *helpe us O Lord our God, for we reſt on thee*, 2 *Chron.* 14.

*God croſſeth* many times *our likelyeſt projects*, and makes the *ſinews* of the *Arme* of *fleſh* to *crack*, that being *unbottomed* of the *creature*, wee may *truſt* in the living *God*: *who giveth us richly all things to enjoy*, 1 *Tim.* 6. 17.

The people of *Layiſh*, becauſe they wanted *nothing*, would have buſineſſe with *no man*, *Judg.* 18. 7. Where is *no want*, is *much wantonneſſe*: and to be *rich in temporals*, haſtens *poverty in ſpirituals*. The *Moone* is never *eclipſed*, but in the *full*: but the *fuller* ſhe is, ſtill the *more remote* from the *Sunne*. *I thought in my proſperity* (ſaith *David*) *I ſhall never be moved*, *But thou didſt hide thy face and I was troubled*, *Then turned I unto thee*, &c. *Pſal.* 30. 6, 7, 8.

It

It is high *time* to *humble* them, that doe not *find themſelves* to ſtand in *need* of *God.*

When a *ſtubborne Delinquent*, being *committed*, was no whit mollified with his *durance*, but grew more *perverſe* than he was before; one of the *Senators* ſaid to the reſt, Let us *forget him a while*, and then he will *remember himſelfe*; Loving *Spaniels*, the *more* they are *beaten*, the *more tractable*, and *gentle* doe they appeare, and *apply* themſelves more *diligently* to their *maſters call.*

The *Heart* is ſo *hot* of it ſelfe, that if it had not the *Lungs*, as *Fannes* to *blow wind* upon it, and kindly *moyſture* to *coole it*, it would ſoone *periſh* with the *owne heat*: and yet when that *moyſture* growes too *redundant*, it againe *drownes* the *Heart.* Who ſo nouriſheth his *ſervant daintily* from his childhood ſhall after *find him ſtubborne.* In *proſperity*, wee are apt to *thinke our ſelves* men *good enough*, wee ſee not our *need* of *God*: but let him ſend the *Croſſe*, it *confutes us* preſently: and *ſhewes us our nothingneſſe.* Even Saint *Paul* was *ſick* of this *diſeaſe*, hee began to be *puft up*, untill the *meſſenger of Satan* was ſent to *take him downe*, 2 *Cor.* 12.7. And Saint *Peter*, *Mat.* 26. 33. *Though all men ſhould forſake thee, yet I will never forſake thee, bravely promiſed:* but *Peter* the *ſame* night *ſwore* I know not the man; *cowardly anſwered.* It is *one thing to ſuffer in ſpeculation*, and *another in practice.*

It is a wonder to ſee, how the *beſt men* may bee *miſtaken* in their owne *powers*: When *our Saviour* propounds to *James* and *John*, are yee able to *drink of the Cup* that I ſhall *drinke of?* and to be *baptized* with the *baptiſme* that I ſhall be *baptized with?* out of an eager *deſire* of the *honour*, they are apt to *un-*

*dertake the condition*: and answer accordingly, *we are able*, *Matth.* 20. 22. But alas *poore men*, no thankes to them that they were able to *runne away* (as they did) when their *master* was *apprehended*. For *God* must give us his *dayly bread* to *feed us*, and *his dayly breath to quicken us*, or we *quickely perish*: yet how common is it for *men* to *brag* and *crack* of what they can *doe*: yea, one that hath but a *wooden head* and a *leaden heart*, how will he helpe it out with a *brazen face*, and a *golden hand*; for being as *great in pride*, as he is *small in desert*: hee will keepe adoe in an *audacious masterlinesse*, as if with *Simon Magus* hee would *bare downe all* with *large proffers*. But this cannot be so *pleasing to nature*, as it is *hatefull to God*. Neither can there be a *worse signe*, of ensuing *evill*, then for a man in a carnall *presumption* to *vaunt* of his owne *abilities*? how justly doth *God* suffer that *man* to be *foyled*; purposely that he may be *ashamed* of his owne *vaine selfe-confidence*.

When a *great Prelate* durst *write*, *Ego et Rex meus*: *I and my King*: the King *subscribed* in act; *Ego & servus meus*, *I and my slave*; and quickly *tooke downe* the *maine Mast of his ambition*: so will *God* doe by all *proud men*, and make them know, that *all their worthinesse*, is in *a capable misery*: which he can soon doe, for let him but make our *purses light*, our *hearts* will soone grow *heavy*: at least, let him with that, deprive us of his *other blessings*: we become as *dust*, *coagulated*, and *kneaded* into *Earth by teares*. And certainely, if *God* owne such *a man*, he will *quicken his sight* with this *Copris*: Yea, he will *leave him to himselfe*, and let him *fall* into some *foule sinne*, as he did *Peter*: And Saint *Austin* is peremptory that it hath beene *profitable for proud men*, *to fall* into some *grosse offence*;

*offence*; for they have *not loſt ſo much* by their *fall*, *as they have got* by being *downe*. It is better to be *humble* under *ſinne*, than bee *proud* of *grace*. Of the two, to be a *Phariſee*, is *worſe* then to be a *Publican*: to be *proud of good endowments*, is worſe then to have *neither pride*, *nor good endowments*. Yea in this caſe, the *party* is not *onely* bettered, *but others learne humility* thereby: for who can doe other then *yearne*, and *feare*, to ſee ſo *rich*, and *goodly* a *veſſell ſplit*, as *David*, or *Solomon* was.

Againe, it makes us *pittifull*, *and compaſſionate to others*: They (ſaith *Sophocles*) are uſually the moſt *compaſſionate* to *others*, who have *ſuffered* miſeries *themſelves*. And what ſaith that *Tyrian Queene? evills* have taught mee to *bemoane*, all that *affliction* makes to *groane*.

And laſtly, the *Devill* hereby is *cheated*, who if hee cannot *beat us downe* to *ſinne*, will *blow us up* with *pride*: he will *undermine us*, if he cannot *overthrow us*: like a moſt cunning *wreſtler*, who if he cannot *cruſh* a man to the *ground* with plaine *ſtrength*, he will *lift* him *up*, that he may give him the *greater fall*.

And nothing doth more *advantage Satan* then *pride*: for *firſt*, a man ſhall never be a *proficient*, that thinkes himſelfe already *ſufficient*. Secondly, when hee can *poyſon* our *good workes* with *Phariſaiſme*; he makes us by *overvaluing them*, to *loſe them*.

*Confidence* in *God*, doth onely *ſupport* us: without him we are like *Vines unpropt*, which on the *Earth* do *crawle*. And ſuppoſe a *man* is *exempt* from many *vices*, yet he is not beholding to *himſelfe* for it: *Lord*, ſaith S. *Auſtin*, thou haſt *forgiven* me *thoſe ſinnes* which I have *done*, and *thoſe ſinnes* which onely by thy *grace* I have *not done*: they were *done* in our *inclination* to them, and even that *inclination* needs *Gods mercy*, and that

*mercy* he calls *pardon*. If wee *escape temptation*, it is his *mercy*; if wee *stand in temptation*, it is his *mercy*; if our *wills consent not*, it is his *mercy*; if we *consent*, and the *act* be *hindred*, it is his *mercy*; if wee *fall* and *rise* againe by *repentance*, all is his *mercy*. Neither are we *sufficient* of our *selves* to thinke, much lesse to *speake*, least of all to *doe* that which is *good*: 2 *Cor*. 3. 5. Wee *have no good*, wee *doe no good*, but wee *may*; wee *must* thanke *grace* for it: which is *all* in *all*. *Yee can beare no fruit* (saith *our Saviour*) *except yee abide in mee*: *John* 15. 4. Yea more expressly, *without me can yee doe nothing*. *Verse* 5.

So that we cannot put *too much* trust in *him*, nor *too little* in our *selves*. O *God*, let me ever be *humbly* dejected in the *sence* of mine owne *insufficiency*: let me *give* all the *glory to thee*, and *take* nothing to *my selfe*, but my *infirmities*; least it fare with me, as it did with that *Armenian Tigranes* by name: who being *encamped* upon a *hill*, with *foure hundred thousand* men, and discovering the *Army* of the *Romans*, being not above *fourteene thousand marching* towards him: made himselfe *merry* with it, saying, yonder *men* are *too many* for an *Ambassage*, and *too few* for a *Fight*: when before the *Sun-set*, hee found them enough to give him the *chase*, with *infinite slaughter*. And *Pride seldome speeds better*, especially if *Hezekiahs heart* bee *lift up*, *God* will *pull him downe* againe.

By this time wee see, that there is *danger* in being without *dangers*: that selfe *confidence* is *pride* without *wit*: that the *best mindes* troubled, yeeld *inconsiderate motions*: that as *water* violently *stirred* sends up *bubbles*, so the *vanities* of our *hearts*, and our most *secret* and hidden *corruptions* (as *dregs* in a *glasse*) shew themselves when *shaken* by an *injury*, though they lay *hid* before.

And

And ſo *the pride of man is beaten downe*, as *Job* ſpeakes, *Job* 33. 17. The *ſharpe water* of *affliction quickens* our ſpirituall *ſight*. So *proud* are we by *nature*, that before we come to the *tryall*, we think that we can repell the *ſtrongeſt aſſault*, and overcome all *enemies* by our own *power*; but when wee feele our ſelves *vanquiſhed* and *foyled* by every ſmall *temptation*, wee learne to have a more *humble* conceit of our owne *ability*, and to depend wholly on the *Lord*: as is ſet downe, *Deut.* 8. 2. & 13. 3. to the end. Wee *eſteeme* our *Inches*, *Ells*, till by *tryall* of evills we *finde* the *contrary*; but then alas, how full of *feeblenеſſe* is our *body*, and our *minde* of *impatience*? If but a *Bee ſting* our *fleſh*, it *ſwels*; and if but a *tooth ake*, the *Head* and *Heart complaine*. How ſmall *trifles* make us *weary* of our ſelves? *What can wee doe without thee*? Without *thee*, *what can we ſuffer*? If thou be not (O *Lord*) *ſtrong* in our *weakneſſe*, *we cannot* be ſo much as *weake*; *wee cannot ſo much as be*. Yea *ſelfe-conceit*, and deſire of *glory*, is the laſt *garment* that even *good* men *lay aſide*: *Pride* is the *inmoſt coat* which we *put on firſt*, and which we *put off laſt*; but ſore *affliction* will make us *give all* to Him, of *whom* whatſoever we *have*, we *hold*. And we cannot *aſcribe too little* to our ſelves, nor *too much* to Him, to whom wee owe *more* than we can *aſcribe*.

Are we then *moleſted* with this *gueſt*, and would we be *rid* of him, returne we when we *ſmart*, to him that *ſmiteth* us, and not thinke to *gaine* by ſtanding out: The *Bird* in the *gin*, the *Fiſh* upon the *booke*, the *faſter* ſhe *ſtrives*, the *firmer* ſhee *ſticks*. The *Childe* under his *Fathers rod*, the *more* hee *ſtraglet*, the *more ſtripes* hee gets.

*God* will not give *his* over, till he hath broken their *ſtonesticks*, and made them *kiſſe* that *Rod* which the *wicked bite*:

*bite*: ſo adding *impatience* to their *impenitence*, and *paſſive* diſobedience to their *active*. And when he hath brought us to this, the *greater ſubmiſſion*, the more *grace*: if there be one *hollow* in the *valley* lower than another, *thither* the *waters* gather. And the more *lowly* we are in our *owne eyes*, the more *lovely* we are in *Gods*: the *more deſpicable* in our *ſelves*, the *more acceptable* in *him*. O that wee could be but as *lowly* as we are *unworthy*. If then I be not *humbled* enough, let me want the *peace* or *plenty* I have; and ſo order my *condition* and *eſtate*, that I may *want* any thing, ſave my *ſelfe*.

## CHAP. XII.

*How it makes them conformable unto Chriſt their Head.*

9. NInthly, that wee may bee *conformable* to *Chriſt* our *Head*; and like our elder *Brother*, *who was conſecrated through afflictions*, *reviled*, *buffeted*, *ſpit* upon, *crucified*, and what not? for the *Scribes* were *againſt him*, the *Phariſees againſt him*, the *Rulers* banded themſelves *againſt him*, the *Atheiſts againſt him*, *Herod* and all the *ſpitefull* and *envious Jewes againſt him*: whoſe *birth* was meane, whoſe *life* was *contemptible*, and whoſe *death* was *ignominious*. Yea, his *Pallace* was a *Stable*; his *Courtyers*, *Beaſts*; his *Chayre* of *ſtate*, a *Manger*; his *Royall robes*, a *few ragges*: No *Bells ring*, no *Bonefires* proclaime his *birth* through the populous *ſtreets*; no great *Ladyes* came to *viſit* his *Mother*. And anſwerable to his *in-*

*greſſe*

*greſſe* into the world was his *progreſſe* in it; and his *egreſſe* out of it. And wee muſt *ſuffer with him*, that we may be alſo *glorified with him*, *Rom.* 8. 17. When the *Jewes* offered *Jeſus*, *Gall* and *Vinegar*, he *taſted* it, but would not *drinke*; he left the reſt for his *Church*, and they muſt *pledge* him. *Whoſoever* (ſaith *our Saviour*) *beareth not his croſſe and commeth after me, cannot be my Diſciple*, *Luke* 14. 27. For hereunto are ye *called*, ſaith S. *Peter*, *For Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps*, 1 *Pet.* 2. 21. Againe, *The Diſciple* (ſaith *Chriſt*) *is not above his Maſter*; but whoſoever will be a perfect *Diſciple* ſhall be as his *Maſter*, *Luke* 6. 40. Yea, S. *Paul* made this the moſt certaine *teſtimony* and *ſeale* of his *Adoption here*, and *glory afterward*; his words are theſe, having delivered, *that the Spirit of God beareth witneſſe with our ſpirit, that we are the children of God*: and having added, *If wee be children, we are alſo heires, even the heires of God, and heires annexed with Chriſt: if ſo be that we ſuffer with him, that we may alſo be glorified with him*; making *ſuffering* as a principall *condition* annexed; which is as if hee had ſaid, it is impoſſible wee ſhould be *glorified with him*, except we firſt *ſuffer with him*, *Rom.* 8. 16, 17. Whereupon having in another place reckoned up all *priviledges* which might miniſter unto him occaſion of *boaſting*; he concludeth, *that what things were gaine unto him, thoſe he accounted loſſe for Chriſt, that hee might know the fellowſhip of his ſufferings, and be made conformable to his death*, *Phil.* 3. 10.

So that as hee *beare his croſſe*, before he *ware his crowne*, and *began* to us in the *cup* of his *fathers diſpleaſure*: ſo we muſt *pledge* him our part, and *fill up* that which is behinde of his *ſufferings*, *Coloſ.* 1. 24.

Whence

Whence the *Church* (which is *mysticall Christ*, 1 *Cor.* 12. 12.) is called *Gods threshing flower*, *Isay* 21. 10. A *Brand* taken out of the *fire*, *Zach.* 3. 2. compared to *Noahs Arke*, which was *tossed* too and fro upon the *waves*: to *Moses Bush* burning with *fire*, *Exod.* 3. 2. to the *stones* of the *Temple*, which were first *hewne* in the *mountaine*, before *set* in the *building*. And set forth by that *white horse* in the *Revelation*, that is ever followed and *chased* by the *Red*: *Apocalyps* 6. 2, 4. by the *sacrifices* of the *Law*, which were to passe the *fire* ere accepted, *Rom.* 12. 1.

So that there is no *heaven* to be had withoute touching upon *hell* coasts: as the *Calendar* tells us, we come not to *Ascension day*, till the *Passion weeke* be past. *Suffering* is the way to *raigning*: *through many tribulations must wee enter into the Kingdome of Heaven*, *Acts* 14. 22.

And indeed, who would not bee *ambitious* of the same *entertainment*, which *Christ* himselfe had? *Godfrey* of *Boloigne* refused to be *crowned* in *Jerusalem* with a *Crowne* of *Gold*, because *Christ* his *master* had in that place beene *crowned* with a *crowne* of *Thornes*. It was told a poore *Martyr* in *Queene Maryes* dayes for a great *favour* forsooth, that he should put his *legge* in the same hole of the *Stocks* that *John Philpot* had done before. And yet thy *sufferings*, as they are *nothing* to what thy *sinnes* have *deserved*, so they are *nothing* to what thy *Saviour* hath *suffered*: for he endured many a *little death all his life* long, for thy sake; and at length, that *painfull* and *cursed death* of the *crosse*. To say nothing of the *soule* of his *sufferings*, which his *soule* then *suffered*, when hee *sweat* clots of *blood* in the *Garden*.

Now why must we *pledge* our *Saviour*, and *fill* up the

the *measure* of his *ſufferings*: not that *Chriſts* ſufferings are *incompleat*, not to ſatisfie *Gods juſtice* for *ſinne*, for thats done already, *once* for *all*; by him who *bare* our ſinnes in his *body* on the *Tree*: the *juſt* ſuffering for the *unjuſt*, and indenting for our *freedome*; as the *articles* of agreement *fitly*, and *fairely drawne out*, by himſelf declare, *John* 3. 15. 16. & 18. 8. And *Gods acquittance*, which wee have to ſhew *under his* owne *hand*, *Matth.* 3. 17.

Neither doth *God afflict* his *Church* for any *delight* he takes in their *trouble*: for *hee afflicts not willingly*, *Lament.* 3. 33. *Jer.* 31. 20. *Iſay* 63. 9. Nor yet to ſhew his *ſoveraignty*, *Iſay* 45. 9. *Rom.* 9. 20. to 24.

Nor laſtly, is it *meerely* for his owne *glory*, without any other reſpect: but out of *pure neceſſity*, and *abundant love* to us; as the *reaſons* both before and after ſhew.

Againe, by *ſuffering* wee become followers of our *bretbren*, who went before us. *Bretbren* (ſaith S. *Paul*) *ye are become followers of the Churches of God, which in Judea are in Chriſt Jeſus, becauſe ye have alſo ſuffered the ſame things of your owne Country-men, even as they have of the Jewes*, 1 *Theſſ.* 2. 14. It was the lot of *Chriſt*, and muſt be of all his *followers* to *doe good*, and to *ſuffer evill*. Wherefore let us be *exhorted* in the words of S. *Peter*, to *rejoyce* in ſuffering, forasmuch as *wee* with all the *Saints*, *are partakers of Chriſts ſufferings, that when his glory ſhall appeare, we may be glad and rejoyce*, 1 *Pet.* 4. 13.

And what greater *promotion* can *fleſh* and *bloud* be capable of, then a *conformity* to the *Lord of glory*. *Chriſt* wore a *Crowne of Thornes* for me, and ſhall I grudge to ware this *Paper cap* for him, ſaid *John Huſſe*, when they put a *cap* upon him, that had *ugly devills*

*devills* painted on it, with the title of *hereſie*. And what ſaid a *French Martyr* when a *Rope* was put about his *fellow*, give me that *Gold chaine*, and dub me a *Knight* of that *noble* order.

## CHAP. XIII.

### *That it increaſeth their faith.*

10. FEnthly, becauſe the *malice* of our *enemies* ſerves to increaſe our *faith* for the *time to come*, when we conſider how the *Lord* hath *delivered* us *formerly*. *God hath delivered me* (ſaith *Paul*) *out of the mouth of the Lyon*, (meaning *Nero*) *and hee will deliver me from every evill worke, and will preſerve me unto his heavenly Kingdome*, 2 *Tim.* 4. 17, 18. When *Saul* tels *David*, *Thou art not able to goe againſt this great Philiſtine to fight with him, for thou art a Boy, and he is a man of war from his youth*: what ſaith *David*? *Thy ſervant kept his Fathers Sheepe, and there came a Lyon, and likewiſe a Beare, and tooke a Sheepe out of the flocke, and I went out after him and ſmote him, and tooke it out of his mouth, and when he roſe againſt me, I caught him by the beard, and ſmote him, and ſlew him; ſo thy ſervant ſlew both the Lyon and the Beare. Therefore* (marke the inference) *this uncircumciſed Philiſtine ſhall be as one of them; Yea*, (ſaith he) *the Lord that delivered me out of the paw of the Lyon, and out of the paw of the Beare, he will deliver me out of the hands of this Philiſtine*, 1 *Sam.* 17. 33. to 37. Obſerve how confidently he ſpeakes. That

That *tree* is deepeſt *rooted* in the *Earth*, which is moſt *ſhaken* by the *windes*: and they *weake* uſually, that are *planted* in *pleaſant valleyes*: ſo the *Tree* of *faith*, the more it is *ſhaken* with the *violent ſtormes* of *trouble*, the *faſter* it becomes *rooted* by *patience*. *Alexander* being trayned up in huge and *mighty enterprizes*, when he was to *fight* with *men*, and *beaſts*, *haughty enemies*, and *huge Elephants*; ſaid, Loe a *danger* ſomewhat *equivalent* to my *minde*. He can never be a *good ſouldier*, that hath not felt the *toyle* of a *battell*; *Eaſe* and *plenty* made *Hannibal* ſay, he *brought men into Campania*; but *carried women out* againe. Yea, the more *deliverances* *David* had, the *greater* was his *faith*: for after the *Lord* had delivered him *often* out of extreame *exigents*; namely, from this great *Goliah*, the *cruelty* of *Saul*, the unnaturall *inſurrection* of *Abſalom*, and the unjuſt *curſes of Shemei*, he was able to ſay, *I truſt in God, neither will I feare what fleſh can doe unto me*, *Pſal.* 56. 4. And in *Pſal.* 3. *I will not be afraid for ten thouſand of the people that ſhould beſet me round about*, *Verſ.* 6. And in *Pſal.* 18. 29. *By thee I have broken through an hoſt, and in thy name I will leape over a wall.* His experience had made it ſo eaſie to him, that it was no more than a *skip* or *jumpe*. We *men* indeed therfore *ſhut* our *hands*, becauſe we have *opened* them, making our *former* kindneſſes arguments of ſparing *afterwards*: But contrarily, *God* therefore *gives*, becauſe he hath *given*; making his *former* favours arguments for *more*. It is *Davids* onely argument, *Pſal.* 4. *Have mercy upon me* (ſaith hee) *and hearken unto my prayer*: Why? *Thou haſt ſet me at liberty when I was in diſtreſſe*, *Verſ.* 1. I might likewiſe here ſhew from 2 *Chron.* 20. 29. *Phil.* 1. 12, 13, 14. how the *delivering of ſome* increaſeth the *faith of others*; but I paſſe that.

That

That we may live by *faith*, and not by *ſence*, hee firſt *ſtrips* us of all our earthly *confidence*, and then *gives* us *victory*, and not before; leſt he ſhould be a *loſer* in our *gaine*, his *helpe* uſes to ſhew it ſelfe in *extremity*: he that can *prevent evils*, conceales his *aide* till dangers be *ripe*, and then hee is as *carefull* as before hee ſeemed *connivent*. *Daniel* is not delivered at the beginning of his trouble, he muſt firſt be in the *Lyons den*, and then he finds it. Thoſe three *Servants*, *Dan.* 3. 26. are not reſcued at the *Ovens mouth*, in the *Fornace* they are. That is a gracious and well *tryed faith*, that can *hold out* with confidence *to the laſt*. Like *Abraham* who is ſaid to *hope*, againſt *hope*, *Rom.* 4. 18. which with *God* is a thing much ſet by: Yea, ſuch hee accounts his *Champions*, and *Worthies*. Whence it is, many are *trayned up* in *trouble* all their *dayes*, as it fared with *David*; for as a *Bare* came to *David* after a *Lyon*, and a *Gyant* after a *Bare*, and a *King* after a *Gyant*, and *Philiſtines* after a *King*, and all to make him *more hardy* and *confident* in his *God*; ſo when they that are intended for *Chriſts Champions*, have *fought* with the *Divell*, and their owne *luſts*: they ſhall *fight* with *Envy*; when they have *fought* with *Envy*, they ſhall *fight* with *poverty*; when they have *fought* with *poverty*, they ſhall *fight* with *infamy*; when they have *fought* with *infamy*, they ſhall *fight* with *ſickneſſe*; and after that with *death*. Like a *Labourer* that is never out of *worke*: and this not onely *proves*, but mightily *improves* their *faith*: And indeed, till we have beene *delivered* out of a *leſſer* trouble, we cannot truſt *God* in a *greater*. Reſembling that *peaſant*, who would *truſt God* upon the *Land*, but not upon the *Sea*; where ſhould be but an *inch-bord* betweene him and *death*.

To

To heare a man in his beſt *health* and *vigour*, to talke of his *confidence* in *God*, and *aſſurance* of devine *favour*, cannot be much worth: but if in *extremities*, we can *beleeve* above *hope*, againſt *hope*; our *hope* is ſo much *more noble*, as our *difficulties* are *greater*. For *Jayrus* to beleeve, that his *ſick daughter* ſhould *recover*, was no hard taske: but *Chriſt* will ſcrue up his *faith* to beleeve ſhe ſhall *againe live*, though he ſee with his *eyes* ſhe is *fully dead*. When we are in heavy *Agonies*, and feele a *very hell* in our *conſcience*, then to apprehend *mercy*; when with *Jonas* in the *Whales belly* we can call upon *God* in *faith*, and *ſee one* contrary *in another*; in the very depth of *Hell*, *Heaven*; in the very midſt of *Anger*, *Love*: When with the woman of *Canaan*, *Math.* 15. we can pick *comfort* out of the reproachfull name of *dogge*, and when nothing but *warre* appeares in *Gods face*, then by *faith* to *pearce* through all the *thicke clowdes*, and behold the *ſweet ſun-ſhine* of *Gods favour*, and grace in *Chriſt*, *Heb.* 11. 1. we are *beleevers* indeed,

And he, ſaith Saint *Bernard*, is to be reputed *conſtant* whoſe *minde* taketh freſh *courage* in the midſt of *extremities*. Like the *Palme tree*, which *groweth* ſo much the *higher* and *ſtronger*, and more *fruitfull*; by how much the more *weight* it hath hanging *upon it*.

Not that the ſtrongeſt *faith* is free from *doubting*, for let a man *looke downe* from the top of the ſtrongeſt *ſteeple*, admit the *Battlements* bee *breſt high*, and he is ſure he cannot *fall*; yet a kinde of *feare* poſſeſſes him. And well is it for us, that our *aſſurance* is mixed with *doubting*: Since the one makes us *live*, *as thaugh there were no Goſpell*; the other, to *dye as if there were no Law*.

The *Lyon* ſeemes to leave her *young ones*, till they

have almoſt kil'd themſelves with *roaring* and *howling*, but at *laſt gaſpe* ſhee relieves them, whereby they become the *more courageous*. When the *Prophet* could ſay, *Out of the depths have I cryed unto thee* (inſtantly followes) and not till then, *the Lord heard me*: the *Lord* ſaw him *ſinking* all the while, yet lets him alone till he was at the *bottome*. Every maine *affliction* is our *Red-ſea*, which whiles it threats to *ſwallow*, *preſerves* us: now when it comes to a dead lift (as we ſay) then to have a ſtrong *confidence in God* is thankworthy. *Hope* in a ſtate *hopeleſſe*, and *love* to *God* under ſignes of his *diſpleaſure*, and *heavenly mindedneſſe* in the midſt of *worldly affaires* and allurements, drawing a contrary way; is the *chiefe praiſe of faith*: to *love that God who croſſeth us*, to *kiſſe that hand which ſtrikes us*; to *truſt in that power which kils us*; this is the honourable *proofe* of a *Chriſtian*, this argues *faith indeed*. What made our *Saviour* ſay to that *Woman* of *Canaan*, *O Woman, great is thy faith*: but this; when neither his *ſilence*, nor his *flat denyall* could *ſilence her*, *Math.* 15. It is not enough to ſay, *God is good* to *Iſrael*, when *Iſrael* is in *peace* and *proſperity*, and neither *feeles* nor *wants* any thing: but *God* will have us *beleeve* that hee is *good*, even when we *feele* the ſmart of the *rod*, and at the ſame time ſee our *enemies* (the wicked) *proſper*. It beſt pleaſeth him when wee can ſay boldly with *Job*, *Though he kill me yet will I truſt in him*. When our *enemies* are *behind us*, and the *Red Sea before us*, then confidently to *truſt* upon *God* is *much worth*. When we are in the *barren wilderneſſe* almoſt famiſhed, then to beleeve that *God* will provide *Manna* from *Heaven*, and *water* out of the *Rock*, is *glorious*: when with the *three Children* wee ſee nothing before us but a

*fiery*

*fiery Furnace*; to beleeve that *God* will send his *Angell* to be our *deliverer*, this is *heroicall*, *Dan.* 3. 28. And those which are *acquainted* with the proceedings of *God*, well know; that *cherishing* ever followes *stripes*, as *Cordials* doe vehement *evacuations*, and the cleere *light* of the *morning* a *darke night*: yea, if we can *looke* beyond the *cloud* of our *afflictions*, and see the *sun-shine* of *comfort* on the *other side* of it: wee cannot be so *discouraged* with the *presence* of evill, *as hartned* with the *issue*. *Cheere up* then, thou *drooping soule*, and *trust* in *God*, what ever thy *sufferings* bee, *God* is no *tyrant*, to give thee more than thy *loade*; and admit he *stay long*, yet be thou fully assured he will *come at length*. *In thee doe I trust* (saith the *Psalmist*) *all the day*; He knew that if hee *came* not in the *Morning*, he would *come* at *Noone*; if hee *came* not at *Noone*, he would *come* at *Night*; At one *heure* of the *day* or other he will *deliver* mee: and then as the *Calme* is greater *after* the *Tempest* than it was *before*; so my *joy* shall bee *sweeter afterwards* than it was *before*; The remembrance of *Babylon* will make us *sing* more *joyfully* in *Syon*. If then I finde the *Lords* dealing with *me* to transcend my *thoughts*, my *faith* shall bee above my *reason*, and thinke, he will worke *good* out of it, though I yet *conceive* not how.

## CHAP. XIV.

*That it increaſeth their joy and thankefulneſſe.*

11. BEcauſe our *manifold ſufferings* and *Gods often delivering us*, doth increaſe our *joy* and *thankefulneſſe*, yea make *after-bleſſings* more *ſweet*; By this we have *new Songs* put into our *mouthes*, and *new occaſions* offered to praiſe the *Author* of our deliverance. *When the Lord brought againe the Captivity of Sion* (ſaith *David* in the perſon of *Iſrael*) *we were like them that dreame*, meaning the happineſſe ſeemed too good to be true) *Then was our mouthes filled with laughter*, (ſaith hee) *and our tongues with joy, The Lord hath done great things for us whereof we rejoyce*, *Pſal.* 126. 1, 2, 3, 4. And how could their caſe be otherwiſe; when in that miſerable *exigent*, *Exod.* 14. they ſaw the *Pillar remove behind* them, and the *Sea remove before* them, they looking for nothing but *death*? Is any one *afflicted*? I may ſay unto him as that *harbinger* anſwered a *Noble man* complaining that he was *lodged* in ſo *homely a Roome*; you will take *pleaſure in it* when you are *out of it*; For the more *grievous our exigent*, the more *glorious our advancement*. *A deſire accompliſhed delighteth the ſoule*, *Prov.* 13. 19. Wee reade how that lamentable and ſad *decree* of *Ahaſuerus* through

through the goodneſſe of *God* was an occaſion exceedingly to *increaſe* the *Jewes joy* and *thankefulneſſe*, inſomuch, that (as the Text ſaith) *the dayes that were appointed for their death and ruine were turned into dayes of feaſting and joy, and wherein they ſent preſents every man to his neighbour, and gifts to the poore*, Eſther 9. 17. 22, *to* 28. And this *joy* and *thankefulneſſe* was ſo *laſting*, that the *Jewes* ceaſe not to celebrate the ſame *to this day*. Gods dealing with us is often *harſh* in the *beginning*, *hard* in the *proceeding*, but the *concluſion* is alwayes *comfortable*. The *joy* of *Peter*, and the reſt of the *Church* was greater after he was *delivered* out of *Priſon* by the *Angell*, *Acts* 12. And the *joy* of *Judith* and the reſt of *Bethulia* when ſhee returned with *Holefernes head*, then if they never had beene in diſtreſſe, *Judith* 13. The *Lord deprives* us of good things for a time, *becauſe* they never appeare in their *full beauty*, till they turne their *backs* and be *going away*. Againe, hee *deferres* his ayde on purpoſe to *increaſe our deſires before* it comes; and our *joy*, and *thankefulneſſe*, *when* it is *come*, to inflame our *deſires*; for things *eaſily come by*, are *little ſet by*; to increaſe our *joy* for that which hath beene *long detained*, is at laſt more *ſweetly obtained*; What (*thinke we*) did hee that was *borne blind thinke*, when his *Eyes* were *firſt given* him; how did he *wonder* at *Heaven* and *Earth*, the ſtrange and goodly *varieties* of all the *Creatures*, and cheerefulneſſe of the *light*; every thing did not more *pleaſe*, than *aſtoniſh* him. Laſtly our *thankefulneſſe*, for *ſuddenly gotten*, *ſuddenly forgotten*; hardly *gotten*, hardly *forgotten*. *Philoxenus* was wont to ſay, it will *taſt ſweeter*, if it *coſt* me *ſweetly*. We love that *dearely*, that coſt us *deare*. As *mothers* love their *Children*, more tenderly than *Fathers*; becauſe they *ſtood*

them in *more*. *Abrahams Childe at hundred yeares of age* was more welcome than if he had been given at *thirty*. And the ſame *Iſaac* had not beene ſo *precious* to him if he had not beene as miraculouſly *reſtored*, as *given*; his *recovery* from *death* made him more *acceptable*: The *benefit* that comes *ſoone* and with *eaſe* is *eaſily contemned*, *long* and *eager* purſuite endeeres any *favour*: *The wiſe men rejoyced exceedingly to finde the Starre*; *The Woman* to finde her *peece of ſilver*; *The Virgin Mary* to finde *her* and *our JESUS: CHRIST* alwayes *returnes* with *increaſe* of *joy*; Hee may *abſent* himſelfe for a time, but he intends it onely as a *preparative*, to make us *reliſh* that *ſweet food* the better; he may keepe us *faſting*, but it is on purpoſe, that our *tryall* may be *perfect*, our *deliverance welcome*, our *recompence glorious*. Yea, the *delivering* of *ſome*, increaſeth the *joy* of *others*, and cauſeth them to *praiſe God for*, and *rejoyce in* their behalfe that are delivered, *Acts* 12.14. We never *know* the *worth of a benefit* ſo well as *by the want of it*, *want* teacheth us the *worth* of things moſt truly. *Contraries* are the beſt *Commentaries* upon each other, and there mutuall *oppoſition*, the beſt *expoſition*. O how ſeet a thing is *peace* to them that have beene long troubled with *warres* and tedious *contentions*? The *Thunder* of the *Cannon*, is the beſt *Rhetoricke* to *commend* it to us. How ſweet is *liberty* to one that hath beene long *immured* within a *caſe of walls*? A very *Bird*, never *chants* it ſo *merryly*, as when ſhe is got *looſe* into the *open Ayre*, having beene long *encaged*. How deare a *Jewell* is *health* to him that tumbles in *diſtempered blood*? For then only we begin to *prize it*, when we have *loſt it*. Let a man but *faſt a meale* or two, oh how *ſweete* is *browne bread*, though it would not downe

downe before? Yea, when *Darius* in a *flight* had drunk *puddle water*, polluted with *dead Carkaſſes*, he confeſt never to have drunke any thing more *pleaſant*; the reaſon was, he alwayes before uſed to *drinke ere* he was *a thirſt*. We are never ſo *glad* of our *friends company*, as when he returnes after *long abſence*, or a *tedious voyage*. The *nights darkenes* maketh the *light* of the *Sunne* more deſireable; and brings of it *ſetters of recommendations*. A *calme* is beſt welcome after a *tempeſt*, *&c.*

Yea, what ſerves *others ſorrowes* for, but to encreaſe *our joy*, and *thankefulnes*; Thou haſt *eyes*, aske the *blind* whether that be not a *bleſſing*: thou haſt *eares*, aske the *deafe* whether that be not a great *bleſſing*: thou haſt a *tongue*, what thinkes the *dumbe* of that: thou haſt *feet*, *hands*, *health*, *liberty*, *life*, *reaſon*, *&c.* is all this nothing. Yea, others *bleed*, we *ſleepe*; others *beg*, we *abound*; others *ſtarve*, we *ſurfet*; others *groape* in the *darke*, our *Sun* ſtill *ſhines*: and ſhall not we *rejoyce* and be *thankefull*. *Bleſſe* (ſaith *our Saviour*) when ye are *curſed*, and ſhall not we *bleſſe*, when thus *bleſſed*. Yet wo is me, we *forfeit* many of *Gods favours*, for not *paying* that eaſie *Rent* of *thankefulneſſe*: like thoſe *Nine*, *Luke* 17. 12. to 19. we are more apt to *pray*, then to give *thankes*: becauſe we are *more ſenſible* of our *owne wants*, then of *Gods glory*. Wee can *open* our *mouthes* when wee want any thing, either to *pray*, or at leaſt to *murmur*: and why ſhould not our *thankeſ-givings* be as frequent as our *bleſſings* are. The *Leppers voyce* was not more *loud* in his *ſute*, than in his *thankes*. It were happy for us *Chriſtians*, if wee could but *learne* of this *Samaritane*.

And thus we ſee, that *Good things* then appeare of *moſt worth*, when they are *knowne* in their *wants*; When we have *loſt* thoſe invaluable *comforts* which we can-

not well be without, the *minde* hath time to recount their ſeverall *worths*; and the *worths of bleſſings appeare* not untill they are *vaniſht*.

No wonder then that our *eſtates* and *conditions* are ſo *variable*, like the face of the *Heavens*, or the *Sea*; or like the *weather about Michaelmas*, which is now *faire*, and preſently againe *fowle*; or rather the *hard winter*, which for *one faire* Sun-ſhine *day*, hath oftentimes *ten foule*. For *God* ſees that it is very *good* for us; for as *ſeeds* that are *deepeſt covered* with *ſnow* in *Winter*, *flouriſh moſt* in the *Spring*; or as the *winde* by *beating down* the *flame*, *rayſeth* it *higher*, and *hotter*: and as when we would have ſome *Fires flame* the more, we *ſprinkle water* upon them; even ſo when the *Lord* would increaſe our *joy* and *thankefulneſſe*, he allayeth it with the *teares of affliction*: miſery ſweetneth *joy*; yea, the *ſorrowes of this life* ſhall (like a *darke vayle*) give a luſtre to the *glory of the next*, when the *Lord* ſhall turne this *water* of our earthly *afflictions* into that *wine* of *gladneſſe*, wherewith our *ſoules* ſhall be *ſatiate* for ever. Wee deceive our ſelves to thinke on earth continued *joyes* would pleaſe; *Plenty* of the choyceſt *dainties* is *no dainty*. When *Pearles* grew common at *Rome*, they wore them on their *ſhooes*, and they had much adoe to ſave themſelves out of the *durt*, as *Tertullian* ſpeaks. Nothing would bee more tedious then to bee *glutted* with perpetuall *Jollyties*: were the *body* tyed to one *diſh* alwayes, though of the moſt exquiſite *delicate* that it could make choyce of; yet after a ſmall time it would complain of *loathing*, and *ſaciety*, and ſo would the *ſoule* if it did ever *epicure* it ſelfe in *joyes*. I know not which is the more uſefull: *Joy* I may chuſe *for pleaſure*, but *Adverſities* are the beſt *for profit*; I ſhould without them want much of the *joy* I have. Well then,

then, art thou *vexed*, *perſecuted*, and *afflicted* by ſome *cruell* and *malitious Saul?* and is it *grievous* to thee for the *preſent?* Why, that which hath beene *heard to ſuffer* is *ſweet to remember*, at laſt our *Songs* ſhall bee *louder* then our *Cryes*.

## CHAP. XV.

*How it increaſeth their ſpirituall wiſedome.*

12 OUr ſufferings make us *teachable*, and increaſe in us *ſpirituall wiſedome*. *He delivereth the poore in his affliction, and openeth their eare in trouble*, Job 36.15. And again, *He openeth the eares of men, even by their corrections*, Job 33.16. We are *beſt inſtructed* when we are *moſt afflicted*; *Pauls blindneſſe* tooke away his *blindneſſe*, and made him *ſee* more into the *way* of *life*, then could all his *learning* at the feet of *Gamaliel*. And what ſaith *Naaman* upon the cleanſing of his *Leproſie? Now I know there is no God in all the earth, but in Iſrael*. O happy *Syrian* that was at once *cured* of his *Leproſie*, and his *miſpriſion of God*. The *Prodigall ſonne* regarded not his *Fathers admonition*, ſo long as he enjoyed *proſperity*; when we *ſmart not*, we *beleeve not*, and *God* is not *feared*, till *felt*: but that which makes the *body ſmart*, makes the *ſoule wiſe*. *It is good for me* (ſaith *David*) *that I have beene afflicted: that I may learne thy Statutes*. We *grow wiſe by evills*, whereas *proſperity beſotts us*. Even to *loſe* is ſome wayes *profitable*; it *makes* a man

*wary*.

*wary*. Yea, S. *Baſil* calls *want*, and *penury*, the *inventer of all Arts*. And S. *Auſtin* the *miſtris* of all *Philoſophy*. The *beſt wiſedome* is *deareſt bought*: *Algerius* the Martyr could ſay out of experience, he found *more light* in the *dungeon*, then without in *all the world*.

The *Scottiſh King*, priſoner in *Mortimers hoale*, learnt more of *Chriſt*, then in his *pallace* he could *all his life*. *Luther* could not underſtand ſome *Pſalmes*, till he was in *affliction*: the *Chriſts croſſe* is no letter, yet it *taught* him *more learning* then all *the letters* in *the row*. Yea, what will not *affliction teach* us, when even the *ſavageſt Beaſts* are made *quiet* and *docible* with *abating* their *food*, and *reſt*, or by *adding* of *ſtripes*?

That *Breeſe-braynd fellow* in *Scaliger*, had his *eare boared* with *thunder*: when *nothing elſe* would doe it. Yea (ſaith *Molineus*) *Bonifacius* his *ſilly reaſons* for the *Popes ſupremacy*, did *well enough*, being *propounded* with a *ſword* in the *hand*. Even as the *Clay* with *water*, and the *Iron* with *fire*, are made *plyable* and apt to receive *impreſſion* from the *workeman*; even ſo when wee are *ſoaked* in the *flouds* of *ſorrow*, and *ſoftned* in the *fire* of *affliction*, we are apteſt to *receive* the *impreſſion* of *Gods Law* into our *hearts*, when hee *ſpeakes* unto us by his *Miniſters*; If the *Lord breake* us in *peeces* with the *Plow* of his *Juſtice*, then let the *Seedſmen* (his *Miniſters*) *ſow* the *ſeed* of his *Word*; we ſhall receive it through the *furrowes* of our *eares*, into the *ground* of our *hearts*, and *grow* up in *wiſedome*, and *ſaving knowledge*. Or when the *hard heart* is *grownd* to *powder* betweene the upper and the nether milſtone of the *two Tables*: it will ſee, and *imbrace* that *counſell*, which before it *ſlighted*. We *heare*, and *reade* much, of the *corruption* of our *natures*, *odiouſneſſe* of our *ſinnes*, *neceſſity* of a *Saviour*, *ſweetnes* of *Gods love* in *Chriſt*, *&c.* but wee never fully *appre-*

*hend*

*bend* theſe things, or *taſte* how good the *Lord* is, till ſome *ſharpe affliction* comes. *A man* knowes not where his *houſe* is ill *covered*, till *winter*: *Croſſes* are like *pinching froſts*, that will *ſearch* us; wee learne to *know* our *ſelves* by that we *ſuffer*.

Yea, *Affliction* to brings downe our *ſtomacks*, that we can ſee even *matter of thankefulnes*, where our former *pride* found *matter of complayning*. And that which *formerly* had no more *taſte*, then the *white of an egge*, (viz. the *glad tydings of the Goſpell*) is *now* ſuch a *ſpectacle of unſpeakable mercy*, as *raviſheth* our *ſoules* with *admiration*.

Many a good *word* is even *ſpilt* upon us, till *God ſets it on* with his *Rod*: *Naomy* will not looke *home-ward*, nor wee *heaven-ward*, till the *Almighty* have dealt very *bitterly with us*. *Zippora* falls preſently to *circumciſing her ſonne*, when ſhee ſees her *husbands life lyes upon it*.

Were it not for *temptations*, we ſhould be *concealed* from *our ſelves*: like the *inchanted Aſſe* in *Lucian*, which *returned* to his *proper ſhape* againe, when he *ſaw himſelfe* in a *looking-glaſſe*. So long as we proſper, like thoſe *wives in Jeremy*, *Chap.* 44. 17, 18. we *judge* of things by their *events*, and *raiſe* our *confidence* according to the *ſucceſſe* we have: and ſo *bleſſe our ſelves*, without being *bleſt of God*; like the *Theeſe* that *applauded* himſelfe for *mercyfull*, becauſe he had *never kild any*; and yet rather then loſe a *Ring*, he would cut off the *travellers finger*; but *ſtrong affections* will give credit to *weake reaſons*. O how *blinde* and *partiall* are wee, before *affliction* hath *humbled* us: even ſo *ſtupid*, that *Narciſſus* like, we are *inamoured* of our owne *ſhaddowes*: bragging, we *diſcharge a good conſcience*, when indeed we *diſcharge it quite away*: and this *righteouſneſſe* in opinion, is almoſt the

oncly

onely *cause* of all *unrighteousnesse*.

*Before* want came, *poverty* was more *contemptible*, then *dishonesty*: but *now* it is *disgracefull* to none, except *fooles* and *knaves*. *Then* we could *censure things indifferent*, and *passe by haynous crimes*: *now* wee are able to *distinguish* them, and so *judge righteous judgement*. Before *trouble* came, we were either *ungrounded in the principles* of Religion, or *unconscionable in the practise*: and by vertue of our *mother wit*, could *poste* and *passe* sinne from *our selves*, unto *some other*; as *Adam* laid the fault upon *Eve* his wife, she upon the *Serpent*, and the *Serpent* upon *God*. Or *excuse*, or *extenuate* it: which (saith *Fabius*) is to *dubble it*.

As for *Originall corruption*, that *never* troubled us, which *now* we bewayle as the *mother*, and *nurse* of all the rest: thinking it worthy our *sighes*, yea of our *teares*, and not without need: it being the *great wheele in the Clock*, that sets *all* the *wheeles a moving*: while it seemes to *move* slowest. Though not *one* of a *hundred* taketh it sufficiently to *heart*: as not seeing the evill of it. But never did any *truly* and *orderly repent*, that began not here: esteeming it the most *foule*, and *hatefull* of all, as *David*, *Psal.* 51. 5. and *Paul*, crying out of it, as the *most secret*, *deceitfull*, *powerfull evill*, *Rom.* 7. 23, 24. And indeed, if wee *clearly saw* the *foulenes*, and *deceitfulnes* of it, wee would not suffer our *eyes to sleepe*, nor our *eye-lids to slumber*, untill a happy *change* had wrought these *hearts* of ours, which by *nature* are no better then so many *styes of uncleane devills*, to be *habitations* for the *God of Jacob*.

Apt wee were, to measure *our owne good*, by *anothers want of it*, and to *scoffe* at others *infirmities*: but now other mens *sinnes* shall rather be the subject of *our griefe*, then of *our discourse*. *Before feare* of the law,

*shame*

*ſhame* of men, and ſuch like *baſe ends*, bare the *greateſt ſway* with us: yea, to pleaſe men, wee could be like certaine *pictures*, that repreſent to *divers beholders, at divers ſtations, divers formes*: but now it is enough to regulate our *thoughts*, *words*, *and actions*, that *God ſeeth*: and indeed where are *braines*, there needes no more. We reade that *Paphnutius converted Thais*, and *Ephron* another *famous ſtrumpet*, from *uncleanneſſe*, only with this argument; that *God ſeeth all things*, in the *darke*, when the *dores* are *faſt*, the *windowes ſhut*, the *curtens drawne*.

Before *too much devotion*, was made an argument of *too little diſcretion*: and *miſchiefe* called *vertue*, when it was happy in the *ſucceſſe*: as with the *Papiſts*, the *Oſtentation* of the *proſperity* of their *eſtate*, is the beſt *demonſtration* of the *ſincerity* of their *Religion*: yea, and thinke alſo they have *clypt* the *wings of proſperity* (as the *Athenians* did the *wings of victory*) that ſhe cannot *fly* away. Before, we thought *drinking*, and *jovial company*, the beſt *receit* to drive away *ſadneſſe*: but now, nothing like *living well*, as an *Heathen* hath confeſt. Once we thought *Earth*, *Heaven*; but now we apprehend the *World*, *and glory thereof*, to be (like a *beautifull harlot*) a *Paradiſe to the eye*, a *Purgatory to the ſoule*.

Yea, hee that before was *indifferent* in nothing but *conſcience*, and no *cauſe* ſo *bad*, but hee would undertake it for *gaine*, or *glory*, and thinke it well done. As *Sathan* prevailes chiefly by *deception of our Reaſon*, whereby wee miſtake *vertue* for *vice*, and *vice* for *vertue*; wherein hee imitates *Hannibal*, who having overcome the *Romans*, put on their *Armour*, and ſo his *ſouldiers* being taken for *Romans*, won a *City* by that *pollicy*: and to this purpoſe, what *ſtone ſo rough*, but

but he can *smooth* it: what *stuffe so pittifull*, but hee can set *a glosse upon* it: like a *Beare*, he can *licke into fashion*, the most *misshapen* and *deformed lumpe*: or like *a dogge*, *heale* any *wound* he can reach with his *tongue*: yea, what *golden eloquence* will he whisper in our *eare*; what *brazen impudence*? what *subtill shifts*? what *quaint querks*? what *cunning conveyances*? what *jugling*, *shuffling*, and *packing* will he use, to make *any sinne seazable*? (like the *Hare*, which if she dare not trust to her *speed*, she will try the *turne*;) and so on the contrary to *discourage* us *in good*; shewing each thing as it were in *triangular glasses* among the *opticks*, which will represent a *way* so *fowle*, so *deepe*, that 'tis *impassable*; as if it were all *covered with Tapestry*. But as he *pleades* now with *eloquence*, so when he sees his time, hee will *speake* with *Thunder*. Even such a man I say now, hath his *eyes opened* to discerne *good* and *evill*, when *God* speaks, and when *Satan*; for *Gods chastisements* are *pills* made of purpose, to *cleare the sight*: and *vertue* if it be *clearely seene*, moves great *love* and *affection*, as *Plato* speaks. Yea, when to our cost, we can (*Adam* like) see *good* from *evill* clearely, the subtile *Serpent* can *deceive* no longer: whereas *before*, wee were easily *deceived*, and led away with the multitude into *innumerable errours*. Yea, if the *fish* did know of the *hooke*, or the *bird* did but see the *net*, though they have but the understanding of *fishes*, and *birds*; yet they would let the *bait* alone, fly over the *net*, and let the *Fowler whistle* to himselfe.

Thus *Gods corrections*, are *our instructions*; his *lashes*, our *lessons*; his *scourges*, our *schoolemasters*; his *chastisements*, our *advertisements*. And commonly the *soule waxeth*, as the *body wayneth*, and is *wisest to prescribe*, when the *bones* and *sinnewes* are *weakest to execute*: neither

ther doe wee hereby become *wiſe* for *our owne ſoules* good only, but *affliction* makes us *wiſe* and *able* to *doe others good* alſo that are in any the like *affliction*. *Bleſſed be God* (ſaith S. *Paul*) *which comforteth us in all our afflictions, that we may be able to comfort them which are in any affliction, by the comfort wherewith wee our ſelves are comforted of God*, 2 *Cor.* 1. 4. Yea, the whole *Church*, and every particular *member* thereof have their *wiſedome* and *knowledge improved*, even by their greateſt *enemies*. If *Arius* and *Sabellius* had not vexed the *Church*, the deepe *myſteries* of the *Trinity* had not beene ſo accurately *cleared* by the *Catholike Doctors*: *Subtill arguments* well anſwered, breed a *cleare concluſion*; *hereſie* makes men ſharpen their *wits* the better to *confute* it; as *Worme-wood* though it be *bitter* to the taſte, yet it is good to *cleere* the *eyes*: yea further, the very *ſtormes* of *perſecution* make us looke to our *Tackling*, *Patience*; and to our *Anchor*, *Hope*; and to our *Helme*, *Faith*; and to our *Card*, the *Word of God*; and to our *Captaine*, *Chriſt*: whereas *ſecurity*, like a *calme*, makes us forget both our *danger* and *deliverer*. *Experience* is the *beſt informer*, which makes *Martin Luther* ſay, When all is done, *tribulation* is the *plaineſt* and moſt *ſincere divinity*. And another moſt emphatically, (ſhewing that *knowledge* is in many reſpects *cumulative*, aſwell as *originall*; like *water*, that beſides his owne *ſpring head*, is fed with *other ſprings* and *ſtreames*.) That *Prayer*, *Reading*, *Meditation*, and *temptations*, make a *Divine*. So that to be altogether exempt from *miſery*, is a moſt *miſerable* thing.

CHAP. XVI.

## CHAP. XVI.

*How it increaseth their patience.*

13 BEcause the *malice* of our *enemies* makes for the increase of our *patience*, *We rejoyce in tribulation*, saith *Paul*, *knowing that tribulation bringeth forth patience*, Rom. 5. 3. *My brethren*, saith S. *James*, *count it exceeding joy when ye fall into divers temptations*, *knowing that the tryall of your faith bringeth forth patience*, *James* 1. 2, 3. Thus the *malice* of our *enemies* doth both *prove* and *improve* our *patience*: see it exemplified in *Job* and *David*, whose practise doth most excellently confirme this point; you know *Job* was not so *miserable* in his *afflictions*, as *happy* in his *patience*, *Job*. 31. 35, 36, 37. And *David* after he had beene so many yeares trayned up in the *Schoole of Affliction*, and *exercised* with continuall *sufferings* from innumerable *enemies of all sorts*; became a wonder of *patience* to all succeeding Ages: as take but notice of his carriage towards *Shimei*, and you will say so; when this his *impotent Subject cursed* and *cast stones* at him, and all his *Men of War*, called him *Murderer*, *wicked man*, *&c.* he was so farre from *revenging* it, when hee might so easily, or suffering others, that you shall heare him make that *an argument of his patience*, which was the *exercise of it*: *Behold*, *my sonne* (saith he) *which came forth of my bowels seeketh my life*; *how much more now may this Benjamite doe it*,

2 *Sam.*

2 *Sam.* 16. 11. The wickednesse of an *Absalom* may *rob* his *Father* of *comfort*, but shall helpe to adde to his *Fathers goodnesse*: it is the advantage of *great crosses*, that they *swallow up* the *lesser*. *One mans sinne* cannot be excused by *anothers*, the *lesser* by the *greater*: if *Absalom* be a *Traytor*, *Shimei* may not *curse* and *rebell*; but the passion conceived from the indignity of a *stranger*, may be abated by the harder measure of *our owne*.

Indeed in the provocation of *Naball*, he had his *lesson* to seeke: but even that *slip*, made him *stand* the *faster* afterward. And Saint *Paul*, being taken upon the *suddaine*, reviled *Gods High-Priest*: but he soone *checkt himselfe* for it, *Acts* 23. 3. 5. A *weake heart faints* with every addition of succeeding *trouble*, perhaps is like that *mayde* in *Scaliger*, who *swooned* at the *sight* of a *Lilly*: but *the strong recollects it selfe*, and is growne so *skilfull* that it beares off *one mischiefe* with *another*. As in the *Fable*, "when the *new* and *old Cart* went together, "the *new* made a creaking *noyse* under the *loade*, and "wondred at the *silence* of the *old*; which answe-"red, I am *accustomed* to these *burdens*, therefore *beare* "them, and am *quiet*: So, what a degree of *patience* have some *men* attained unto? What a *load of injuries* can some *Christians* digest, that have beene frequent in *sufferings*, and long exercised in the *Schoole of Affliction*? Not that they beare them out of *baseneſſe* or *cowardlinesse*, because they *dare not* revenge, but out of *Christian fortitude*, because they may not; they have so *conquered* themselves, that wrongs cannot *conquer* them. Nay, we reade of some *Ethnicks* that could say this of themselves. When *Alcibiades* told *Socrates* that he could not suffer the *frowardnesse* and *scolding* of *Zantippe* as he did; *Socrates* answered, but I can; for I am *accustomed* to it. And we reade, that *Aristides* after his

*exile*, did not ſo much as note them that were the cauſe of his *baniſhment*, though he were now *advanced above them*. Yea *Diogenes*, rather then want *exerciſe* for his *patience*, would crave *almes* of dead mens *ſtatues*; for being demanded why he did ſo, he anſwered, that I may *learne to take denyals* from others the more *patiently*. Now if we can therefore *ſuffer*, becauſe wee have *ſuffered*, we have well *profited* by our *afflictions*, otherwiſe not.

To ſhew that there is nothing ſo *hard* and *difficult*, but may be attained to by *uſe* and *cuſtome*: give mee leave to cleare it by ſome familiar *inſtances*. We know the *cuſtome* of any hardſhip (whether it be *labour*, *cold*, or the like) makes it *eaſie* and *familiar*: you ſhall have a common *Labourer* worke all day, like a *Horſe*, without once *ſweating*, or being *weary*: Let a *Scholler* or *Gentleman*, but *dig* one quarter of an houre, you muſt give him leave to *take breath* all the day after. The *face* that is ever *open*, yea, the *eye* that is twice as much *open* as *ſhut*, is able perpetually to endure the *coldeſt winde* can *blow*; when as the reſt of the parts would complaine of the leaſt *blaſt* that is *cold*. Let him that is next *neighbour* to the *Belfrey* tell me, whether *ringing* doth ſo moleſt his ſilent *ſleepe* now, as formerly. Yea, the fall of the *River Nilus* which makes a *new commer ſtop* his *eares*; to the *naturall inhabitants* is not ſo much as heard. At *Milton*, neare *Sittingborne* in *Kent*, is (or lately was) one *William Allen* a Taylor, that *eates* betweene thirty and forty graines of *Opium* every day, the tythe wherof would kill him that is not *accuſtomed* thereunto; neither can he *ſleepe* (no not *live*) without it: he began but with *one graine*, and ſo *increaſed* the *quantity*, as the *operation* and *quality* of it *decreaſed*. But this is nothing, for you have *ſlaves* in the *Turkiſh Gallies*,

*lias*, that will eat neare an *ounce* at a time, as if it were *bread*. Neither, in my judgement, is it leſſe rare for men to *drinke a Pottle or a Gallon* of the richeſt old *Canary* every day, as is uſuall with ſome of our *Sack-drinkers*, and *Good-fellowes*, without the leaſt *inflammation*; it hath no other operation *in them* then a cup of *Six* hath *with me*, or hath had with them *in diebus illis*.

To conclude, as that *Girle* which *Ariſtotle* writes of, being *nurſed with poyſon* in her infancy, lived with it after as wee doe with *meate*; and as that *young woman at Cullen* in *Almayne*, who was frequently ſeene *picking ſpiders off the wall*, and *eating* them, *digeſted* the ſame into *nouriſhment*; as *Albert* an *eye-witneſſe* affirmes: And as *Mithridates* by his accuſtomed *eating* of *poyſon*, made his *body unpoyſonable*: So the *godly*, notwithſtanding they are *by nature* as a wilde *Aſſe Colt*, as *Zophar* ſpeakes, *Job* 11.12. Yet by their frequent and *accuſtomary ſuffering* of injuries, theſe *wilde Aſſes* are made *tame*, and the ableſt to *carry burthens* of any creature: yea, though they were once as *fierce* and *cruell* as *Wolves*, *Leopards*, *Lyons*, and *Beares*; and as *miſchievous* as *Aſpes*, and *Cockatrices*; yet Chriſt will ſo *change* their *natures*, partly by his *word*, and partly by his *rod* of *affliction*, that they ſhall now be as apt to *ſuffer evill* as they have beene to *offer it*: What elſe meanes the *Prophet*, when he tells us that *the Wolfe ſhall dwell with the Lambe*, *and the Leopard with the Kid*, *and the Lyon with the Calfe*, *ſo that a little childe ſhall lead them*; *that the Cow and the Beare*, *and the Lyon and the Bullock*, *ſhall eate ſtraw together*; *that the ſucking childe ſhall play upon the hole of the Aſpe*, *and the weaned childe ſhall put his hand upon the Cockatrice hole*, *Iſay* 11. 6. and ſo forward.

And ſo you ſee that according to the ancient *proverbiall ſpeech*, *Uſe makes perfection ſſe*; and that *cuſtome* is not unfitly called a *ſecond*, or *new nature*. Wouldſt thou then attaine to an *unconquerable patience*, and be able to undergoe *great tryals* hereafter; accuſtome thy ſelfe to a *ſilent ſuffering* of thy *preſent* and *ſmaller griefes*, tongue provocations, and the like. If with *Milo* thou ſhalt but take up a *Calfe*, ſome ſmall croſſe, and injoyne thy ſelfe to carry the like *every day* a little; in proceſſe of time thou ſhalt be able to carry *an Oxe*, the *ſtrongeſt* and *biggeſt affliction* can come. For *nothing* is *miſerable* ſaith *Seneca*, which once *Cuſtome* hath made *naturall*. *Familiarity* even with *Lyons*, taketh away the *feare* of them: and the being *uſed to Tempeſts*, giveth *heart* and *courage* to endure them: whereas any *new diſaſter* is *tedious*, and *irkeſome* to the *unexperienced*: but *hard* occurrences fall *heavy* upon them, for that the *yoake* is moſt *cumberſome*, to a *tender necke*.

## CHAP. XVII.

### Reaſons of Patience.

*That the godly are patient in ſuffering of wrongs, becauſe innocent.*

NOw that *ſome* may be perſwaded to make this *uſe* of their *ſufferings*, and that we may alſo put to *ſilence* the *ignorance* of *others*; (*fooliſh men* who are *miſtaken* in judging of this matter,

ter, ſuppoſing it a *baſe* thing to *ſuffer* injuries unrevenged) ſee the *Reaſons* which deſervedly make *Gods children* ſo *patiently* to ſuffer wrongs that the *men of the world* never dreame of: And how through the ſtudy of *vertue* and *Chriſtian prudence*, they make the ſervile *paſſions* of their *mindes* (*feare* and *anger*) ſubject to the more worthy *faculties* of their *ſoules*, *reaſon* and *underſtanding*.

Wee beare their *reproaches* and *perſecutions* patiently,

Either in regard of
- Our Selves.
- Our Enemies.
- Our Selves and our Enemies.
- Our Enemies and Others.
- GOD.
- CHRIST, and the *Saints*.

In regard of our ſelves, Becauſe
1. We are *innocent*.
2. It is more *laudible* to forgive, then to revenge.
3. Suffering is the only way to *prevent* ſuffering.
4. Our ſins have *deſerv'd* it, and a far greater affliction.
5. Our ſufferings are *counterpoyſed* and made ſweet, with more than anſwerable bleſſings.
6. Our patience brings a *reward* with it.

Firſt, they beare the ſlanders and reproaches of wicked men patiently, for that they are falſe, and ſo appertaine not unto them. *Socrates* being *rayled upon*, and *called* by one all to naught, tooke no notice of it, and being demanded a *reaſon of his patience*, ſaid, it

concernes me not, for I am *no such man*. *Diogenes* was wont to say, when the people *mockt* him, They *deride* me, yet I am not *derided*; I am *not the man* they take me for. This *reason* is of more *force* from the mouth of an *innocent Christian*. If a *rich* man be called *poore*, or a sound *Christian* an *hypocrite*, he *slights* it, he *laughs* at it, because he knoweth the same to be *false*, and that his *Accuser* is *mistaken*; whereas if a *Beggar* be called *bankrupt*, or a *dissembler*, *hypocrite*; he will *winch* and *kick*, and bee most grievously *offended* at it. Yea, as *soares*, and *ulcers*, are *grieved* not only at a light *touch*, but even with *feare* and *suspition* of being *touched*: so will an *exulcerate minde*, saith *Seneca*. And as *small letters* offend *bad eyes*, so least *appearances* of contradiction, will *grieve* the *ill affected eares* of *guilty persons*, saith *Plutarch*; for let mens *tongues* like *Bells*, give but an *indefinite*, and not a *significant sound*, they imagine them to *speak*, and *meane*, whatsoever their *guilty consciences* frame, in the *fancy*, and whisper in the *eare*: which are those evill *surmises* of corrupt *mindes*, the *Apostle* taxeth: 1 *Tim.* 6. 4. When like *Caius the humanist*, one thinks every *word* spoken, tends to his *disgrace*; and is as unwilling to *beare*, as *forbeare* reproaches. But where the *conscience* is *cleare*, the *case* is *altered*. *Marius* was never offended with any *report* that went of him, because if it were *true*, it would sound to his *praise*; if *false*, his *life* and *manners* should prove it *contrary*. And indeed, the best *confutation* of their *slanders*, is not by our *great words*, but by our *good workes*. *Sophocles* being accused by his owne *children*, that he grew *Dotard*, and spent their *patrimonies* idely; when hee was summoned, did not personally appeare before the *Magistrates*, but sent one of his new *Tragedies* to their perusall, which being read, made them confesse, This is not the *worke*

of

of a man that *dotes*. So againſt all *clamours* and ſwelling *opprobries*, ſet but thine *innocency* and *good life*; thou needeſt do no more. That *body* which is in good *health*, is *ſtrong*, and able to beare the *great ſtormes* and *bitter cold* of *Winter*, and likewiſe the exceſſive and *intemperate heat* of the *Summer*: but with a crazie and *diſtempered body*, it is far otherwiſe. Even ſo, a *ſound heart* and *cleere conſcience* will abide *all tryals*; in *proſperity* it will not be *lifted up*; in *adverſity*, it will not be utterly *caſt downe*: whereas the *corrupt heart*, and *feſtred conſcience*, can endure nothing; even a *word* if it be pleaſing, *puffes him up with pride*; if not, it *ſwels him with paſſion*. A *guilty conſcience*, (like *Glaſſe*) will *ſweat* with the leaſt *breath*, and like a *windy Inſtrument*, bee put out of *tune*, with the very diſtemper of the *aire*: but when the *ſoule* is *ſteeled with goodneſſe*, no aſſaults of *evill* can *daunt it*. No greater ſigne of *innocency* when we are *accuſed*, than *mildneſſe*: as we ſee in *Joſeph*, who being both *accuſed* and *committed* for forcing of his *Miſtreſſe*, anſwered juſt nothing that we can reade of, *Gen.* 39. 17, 18. And *Suſanna*, who being *accuſed* by the two *Elders* of an haynous crime, (which they alone were guilty of) *never contended* by laying the fault upon them, but *appeales* unto *God* whether ſhee were *innocent* or no. The Hiſtory of *Suſanna*, *Verſ.* 42, 43. And *Hannah*, whoſe reply to *Ely*, when hee falſely accuſed her of *drunkenneſſe*, was no other, but *Nay my Lord, count not thine Handmaid for a wicked woman*, 1 *Sam.* 1. 15, 16. Neither is there a greater *Symptome* of *guiltineſſe*, than our breaking into *choller*, and being *exaſperated* when we have any thing laid to our *charge*, witneſſe *Cain*, *Gen.* 4. 9. That *Hebrew* which ſtruck his fellow, *Exod.* 2. 13, 14. *Saul*, 1 *Sam.* 20. 32, 33. *Abner*, 2 *Sam.* 3. 8. *Jeroboam*, 1 *King.*

13. 4. *Ahab*, 1 *Kings* 22. 27. *Amaziah*, 2 *Chron.* 25. 16. *Uzziah*, 2 *Chron.* 26. 19. *Herod* the *Tetrarch*, *Luke* 3. 19. 20. The men of *Nazareth*, *Luke* 4. 28, 29. The *Pharisees*, *John* 8. 47, 48. And the *High Priest* and *Scribes*, *Luke* 20. 19, 20.

*Sinne* and *falshood*, are like an impudent *strumpet*, but *innocency* and *truth* will *vaile themselves*, like a modest *Virgin*, 2 *Pet.* 2. 18. The more *false* the *matter*, the *greater noyse* to uphold it; *Paul* is nothing so *lowde* as *Tertullus*: The *weakest cause* will be sure to forelay the *shrewdest counsell*, or the *lowdest Advocates*: *Errour* hath alwayes *most words*; like a *rotten house*, that needs most *props*, and *crutches* to uphold it. *Simple truth* evermore requires *least cost*: like a *beautifull face*, that needs *no painting*; or a *comely body*, which any *desent apparrell* becomes. We *playster* over *rotten posts*, and *ragged wals*; substantiall *Buildings* are able to *grace themselves*. So that as *sparkes* flying up, shew the *house* to bee *on fire*, and as *corrupt spittle* shewes *exulcerate lungs*, so a *passionate answer* argues a *guilty conscience*. Why doth the *Hare* use so many *doublings*? but to *frustrate* the *scent* of the *Hounds*. And this is one *reason* why the former are compared to *Sheep* and *Lambes* (Emblems of *innocency*) which being *harmed* will not once *bleate*; and the latter unto *Swine*, which will *roare* and cry if they bee but *toucht*. But to leave these *Swine* and returne to the *men* wee were speaking of,

A *good Conscience* is not put out of *countenance* with the false *accusations* of slanderous *tongues*: it throweth them off, as Saint *Paul* did the *Viper*, unhurt. *Innocence* and *patience* are two *Bucklers* sufficient to *repulse* and abate the *violence* of any such charge;

charge; the *Breast-plate of Righteousnesse*, the *brazen wall of a good conscience* feareth no such *Cavens*. The *Conscionable* being *railed upon*, and *reviled* by a *foule mouth*, may reply as once a *Steward* did to his passionate *Lord*, when hee called him *Knave*, &c. Your *Honour* may *speake* as you *please*, but I beleeve not a *word* that you say, for I know my selfe an *honest man*. Yea, suppose wee are circled round with *reproaches*, our *consciences* knowing us *innocent*, like a constant *friend*, takes us by the *hand* and *cheeres* us against all our *miseries*. A *good Spirit* will bee as *Simon* to *Christ*, its *Crosse bearer*. A *just man*, saith *Chrysostome*, is *impregnable*, and cannot be overcome; take away his *wealth*, his good *parts* cannot be taken from him, and his *treasure* is above; cast him into *prison* and *bonds*, he doth the more *freely* enjoy the *presence of his God*; *banish* him his *Countrey*, hee hath his *conversation* in *Heaven*; *kill his body*, it shall *rise againe*: so he *fights* with a *shadow* that contends with an *upright* man.

Wherefore, let all who *suffer* in their good *names*, if conscious and *guilty* of an enemies imputations, *repent* and *amend*; if otherwise, *contemne* them, owne them not so much as once to take notice thereof: A *wicked heart*, is as a *Barrell of powder* to *temptation*, let thine bee as a *River of water*. Yea, seeing *God* esteems men as they *are*, and not as they *have been*; although *formerly* thou hast beene culpable, yet *now* thou mayest answer for thy selfe as *Paul* did for *Onesimus*, *Though in times past I was unprofitable, yet now I am profitable*: and oppose to them that *sweet* and *divine* sentence of *sweet* and *holy Bernard*, Tell me not *Satan* what *I have beene*, but what *I am and will be*. Or that of *Beza* in the like case. Whatsoever

ever *I was, I am now* in *Christ* a *New Creature*, and that is it which troubles thee, I might have so continued long enough ere thou wouldest have *vexed* at it, but now I see thou dost *envy* me the *grace* of my *Saviour*. Or that *Apopthegme* of *Diogenes* to a base fellow, that told him he had once beene *a forger of money*, whose answer was, Tis true, *such as thou art now*, I was *once*; but *such as I am now* thou wilt *never* be. Yea, thou mayst say, *by how much more* I have formerly *sinned, by so much more* is *Gods power* and *goodnesse* now *magnified*. As Saint *Augustine* hearing the *Donatists* revile him for the former *wickednesse of his youth*, answered, The more *desperate my disease* was, so much the more I *admire the Physitian* : Yea, thou mayst yet straine it *a peg higher*, and say, *the greater my sinnes* were, *the greater is my honour* : as the *Divels* which *Mary Magdalen* once had, are mentioned for her *glory*. Thus if we cannot *avoid ill tongues*, let our care bee not to *deserve them*, and tis all one as if we *avoyded them*. For how *little* is that man *hurt*, whom *malice condemnes on Earth*, and *God commends in Heaven*, let the *World accuse mee*, so long as *God acquits me*, I care not.

## CHAP. XVIII.

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*That it is more laudable to forgive, than revenge.*

2. BEcauſe it is more *generous* and *laudible* to *forgive*, than *revenge*: certainely in taking revenge a man is but *even with his enemy*, but in paſſing it over he is *ſuperiour to him*; for it is a *Princes* part to pardon; yea, qouth *Alexander*, There can be nothing more *noble*, than to *doe well* to thoſe that *deſerve ill*. And Saint *Gregory*, it is more honour to *ſuffer injuries by ſilence*, than to *overcome them by anſwering againe*. *Princes* uſe not to *chide* when *Embaſſadours* have offered them undecencies, but *deny them audience*; as if ſilence were the *way royall* to correct a wrong. And certainely he injoyes a brave *compoſedneſſe*, that ſeats himſelfe above the flight of the injurious *claw*. Like the *Emperour Auguſtus*, who though of a moſt tenatious, and *retentive memory*, would *forget wrongs*, as ſoone as they were *offered*. Or *Agathocles*, *Antigonus*, and *Ceſar* who being great *Potentates*, were as little moved at *vulgar wrongs*, as a *Lyon* at the *barking* of *Curres*; yea, the *Orator* gives it as a high praiſe to *Ceſar* that he could *forget* nothing but *wrongs*, *remember* nothing but *benefits*; and who ſo truely noble as he that can doe ill and will not?

True

True, it is not rare to see, *a great man* vex himselfe at the neglect of *a peasant*: but this argues a *poore spirit*: A true *Lyon* would *passe* it *by*, with an *honourable scorne*. You'l confesse then tis *Princely to disdaine a wrong*; and is that all? No, *forgivenesse*, saith *Seneca*, is a *valiant* kind of *revenge*: and none are so frequent in *pardoning* as the *couragious*. Hee that is modestly *valiant*, stirs not till he must needs, and then *to purpose*: Like the *Flint*, he hath *fire* in him, but it *appeares not* untill you *force it* from him: who more valiant than *Joshua*? and he held it the *noblest victory to overcome evill with good*: for the *Gibeonites* tooke not so much paines *in comming to deceive him*, as he in *going to deliver them*. And *Cicero* more commends *Cæsar* for overcomming his *owne courage* in pardoning *Marcellus*, than for the *great victories* he had against his other *enemies*. Yea, a dominion over ones selfe, is *greater* than the *Grand Signiory of Turkie*. For as the *greatest knowledge*, is truely to *know thy selfe*, so the *greatest conquest*, is to *subdue thy selfe*; he is a *wise man* that can *avoid* an evil, he is a *patient man* that can *indure* it, but hee is a *valiant man* that can *conquer* it. And indeed, for a man to *overcome an enemy*, and *be overcome by his owne passions*, is to *conquer a petty Village* with the *losse of a large City*. What saith a *Father*, miserable is that *victory* wherein *thou overcommest thine enemy*, and the *Divell* in the meane time *overcoms thee*: thou *slayest his body*, the *Divell thy soule*; now wee deeme him to have the *honour of the warre*, that hath the *profit of it*. But as an *Emperour* said of the meanes prescribed him to *cure* his *Leprosie* (which was the *blood of Infants*) I had rather be *sicke* still, than bee *recovered* by such a *medicine*; so wilt thou

in

in this caſe, if thou haſt either *Bowels*, or *braines*. Yea, if the *price* or *honour* of the *conqueſt* is rated by the *difficulty*; than to ſuppreſſe *anger* in thy ſelfe, is to conquer with *Hercules* one of the *Furies*: To tame all *paſſions* is to leade *Cerberus* in *chaines*: and to indure *afflictions* and *perſecutions ſtrongly* and *patiently*, is with *Atlas* to beare the whole *World* on thy *ſhoulders*, as ſaith the *Poet*.

It is no ſhame to *ſuffer ill*, but to *doe it*; to bee *evill*, we are all *naturally diſpoſed*, to be *holy* and *good*, is the *difficulty*. Yea, every *Beaſt* and *Vermine* can *kill*: It is true *proweſſe* and *honour* to *give life*, and *preſerve it*. Yea, a *Beaſt* being *ſnarled* at by a *Cur*, will paſſe by as *ſcorning* to *take notice* thereof. I, but is it *wiſedome* ſo to doe? Yes, firſt, the *ancient received opinion* is, that the *ſinewes of wiſedome*, are ſlowneſſe of *beleife*, and *diſtruſt*. Secondly, none more *wiſe* than *Salomon*, and he is of opinion; *That it is the glory of a man to paſſe by an offence*, *Pro.* 19. 11. We *fooles* think it *ignominy* and *cowardiſe* to put up the *lye* without a *ſtab*; a *wrong* without a *challenge*: but *Salomon*, to whoſe *wiſedome* all *wiſe men* will ſubſcribe, was of another *judgement*; and to this of *Salomon*, the wiſeſt *heathen* have ſet their *ſeale*: *Pittacus* the Philoſopher holds, That *pardon* is better than *revenge*, inaſmuch as the one is proper to the *ſpirit*, the other to a *cruell Beaſt*. But how *Socrates* whom the *Oracle of Apollo* prunonnced the *wiſeſt man* alive, and all thereſt of *Philoſophers* approved of it, both by *judgement* and *practice*: We ſhall have occaſion to relate in the *reaſons* inſuing. No truer note of a *wiſe man* than this; he ſo *loves* as if hee were to be an *enemy*, and ſo *hates* as if he were to *love* againe. We know a *ſparke of fire* falling upon

a

a *ſolid body*, preſently *goes out*, which *falling* upon *combuſtable matter*, *kindles* and *burnes*: Now as with *fire*, the *light ſtuffe* and *rubbiſh kindles* ſooner than the *ſolid* and more *compact*, ſo *anger* doth ſooner *inflame* a *foole* than *a man compoſed* in his reſolutions. This the *Holy Ghoſt* witneſſeth, *Eccleſ.* 7. *Bee not thou of a haſty ſpirit to be angry: for anger reſteth in the boſome of fooles. Verſ.* 9. So much *fury*, ſo much *folly*; the *more chafing*, the *leſſe wiſedome*.

Some have no *patience* to beare bitter *ſcoffes*: their *noſes* are too *tender* to indure this *ſtrong* and *bitter Wormewood* of the *braine*. Others againe like *tyled houſes*, can admit a falling *ſparke unwarmed*; it may be *coales of Juniper* without any danger *of burning*: Now what makes the *difference?* the one hath a good *head peece* and is more *ſolid*, the other are covered with ſuch *light dry ſtraw* that with the *leaſt touch* they will *kindle* and *flame* about your *troubled eares*: and when the *houſe* is *one fire*, it is no diſputing with how *ſmall* a *matter* it came. I confeſſe I find ſome *wiſe men* extreamely *paſſionate* by *nature*, as there is no *generall rule* but admits of ſome *exceptions*: Even *God* himſelfe, had *particular exceptions*, from his *generall Lawes*, as the *Cherubims* over the *Arke*, was an inſtance againſt the *ſecond Commandement*: the *Iſraelites robbing* the *Ægyptians*, againſt the *eight*: the *Prieſts breaking the Sabboth*, *Math.* 12, 5. againſt the *fourth*, and *Phinias killing Zimry*, againſt the *ſixth*, *Numb.* 25. 8. And theſe as they are more *taken* with a *joy*, ſo they *taſte* a *diſcontent* more heavily. In whom *Choler*, *like fire in ſtubble*, is *ſoone kindled*, and *ſoone out*, for they are *ſtung* with a *Nettle*, and *alayed* with a *Dock*: being like *Gunpowder*, to which you no ſooner give *fire*, but they

fly

*fly* in your *face*; and they ſay theſe *hot men* are the *beſt natured*; but I ſay then the *beſt* are *naught*: And it is a ſtrange *fit*, that *tranſeformes* a wiſe *man* (with *Apuleius*) into an *Aſſe*; yea, a *Tyger*. And others againe *none of the wiſeſt*, who are free from being *affected*: and as they never *joy exceſſively*, ſo they never *ſorrow inordinately*; but have together *leſſe mirth* and *leſſe mourning*, like patient *Gameſters winning* and *looſing* are all one. But for the moſt part it is otherwiſe. Yea, *impatience* is the *Conſin Jerman to frantzy*, How oft have wee heard *men* thet have beene *diſpleaſed with others*, *teare* the name of *their Maker* in peeces?

And laſtly, *this* of all *others* is the moſt *divine* and *Chriſtian-like* revenge; witneſſe our *Saviour Chriſt*, who by *death*, overcame *death*; as *David* cut off the *head* of *Goliah*, with his owne *ſword*: and even then *tryumphed* over his *enemies*, when moſt they ſeemed to *tryumph* over *him*, *Col.* 2. 15. And the *Martyrs* who are ſaid by the *Holy Ghoſt* to overcome the great *Dragon*, that *old Serpent* called the *Devill* and *Satan*, in that they loved not their *lives* unto the *death*, *Revel.* 12. 11. There *conquering*, was by *dying*, not by *killing*: and can the *back of charity* now bare no *loade*; are the *ſinewes of love* growne ſo *feeble*. And holy *David*, who when he had *Saul* at his mercy, in ſtead of *cutting off his head*, as his ſervants perſwaded him, onely *cut off the Lap of his Garment*, and after, thought that too much alſo. And at another time, when the Lord had cloſed him into his *hands*, finding him *aſleepe* in the *Port*, in ſtead of *taking away his life*, as *Abiſhai* counſelled him, hee *tooke away his Speare*, and in ſtead of *taking away his blood from his heart*, he *takes a pot of water from his*

*head*

*head.* That this kinde of *revenge* for a man to finde his *enemy* at an advantage, and let him depart free, is *generous* and *noble*, beyond the capacity of an ordinary man; you may heare *Saul* himselfe confesse, 1 *Sam.*24.17.to 23. Againe, when the *King* of *Syria* sent a mighty *Host* to take *Elisha*, and the *Lord* had *smote* them all with *blindnesse*, and *shut* them into *Samaria*, what doth the Prophet? *Slay* them? no. Indeed the *King of Israel* would faine have had it so, his *fingers itcht* to be doing: but *Elisha* commanded *bread* and *water* to bee set before them, that they might *eate* and *drinke*, and *goe* to their *Master*, 2 *King.* 6. 22. So a *Christian* truely *generous*, will *omit* no *opportunity* of *doing good*, nor *doe evill*, though hee have *opportunity*: for to *may*, and *will not*, is the *Christians lawde.*

Which yet is not all, for besides that it is the most *generous*, *noble*, *valiant*, *wise*, *divine*, and *Christianlike revenge*, to *passe by*, and *forgive injuries:* our *Saviour Christ*, in whom is the *fountaine* of all *wisedome*, and *knowledge*, as all the *fences* are in the *head*, *Zach.* 4. 12. alowes none for *magnanimous*, but such as together with *forgiving*, *Blesse those that curse them*, *and doe good to such as hurt them*, *Math.*5.44. which is *true generosity* indeed. But how *contrary* is the *opinion* of the *World*, to the *judgement of God*, and the *wisest of men* concerning *vallour*: for should the *greatest*, and *gravest Bishop* in the *Land*, *Preach* this; our *impatient Gallants* would not *beleeve*; but that it consists in a *brave revenge*, and that an *humble patience* is an argument of *baseneſſe*, and that every *wrong*, or *disgracefull word*, is *quarrell* just enough to *shed blood*; and least there should want *offences*, or they *give place unto wroth* as the *Apostle* adviseth, *Rom.*12.19 they

they will *ſtrive* for the *way*, or *contend* for the *wall*, even to the *death*: which proves them to be as *wiſe as a wall*, for they come ſhort of the *wiſedome of Beaſts*: *Plixy* tells of two *Goates*, (*Mutianus* being an eye-witneſſe) which meeting on a *ſtraight*, and *narrow Bridge*, that the *one* could not paſſe by the *other*, nor *turne* aſide to *returne* back againe: neither made his way by overturning the other, but the *one lay downe*, that *the other* might *goe over* him. I pray *God* their *too much* turning to the *right hand* before *man*, cauſe them not to bee ſet at *Chriſts left hand*, with thoſe *Goates* which are deſtined to *everlaſting fire*. But certainly, if they amend not their courſe, *God* ſhall *condemne* them for invading his *office*; for *vengeance* is his, and that they *call courage*, he ſhall *judge outrage*.

Woe is me, into what unhappy *times* are we *falne*, and how hath the *devill blinded* and *bewitcht* our *Gallants*; that the *wretchedſt*, and *baſeſt cowardiſe*, ſhould *ruffle* it out in the *garbe* of *valour*: while the *truly valiant* paſſe for, and are *reputed cowards*. And how great is the *corruption* of *mans heart*, which is *not aſhamed* of things *ſhamefull*; and yet *aſhamed* of things, wherein they ought to *glory*. Is this *courage*, to *kill* one another for the *wall*, as though *either of their honours* were of more worth then *both their ſoules*. Yea, ſuppoſe they *overcome*, is not this *power* of theirs the greateſt *infirmity*; for whether they thus *dye*, or *kill*, they have committed *murther*; if they *kill*, they have *murthered another*; if they *die*, they have *murthered themſelves*: *Surviving*, there is the *plague of conſcience*; *dying*, there is the *plague of torments*: if they both *ſcape*, yet it is *home-ſide*, that they *meant to kill*. O that they would take *notice* of this, and lay it to *heart*.

But what's the *reaſon* of this their *miſtake*; what

makes them judge *Job a foole*, and count *David a coward*, for their *humble patience*: this is the *difference*; there was the *faith, and patience of the Saints*; here is the *infidelity, and impatience of sinners*, whom the *Devill* hath *bewitcht*, to glory in their *shame*; or in plaine *English*, a *reprobate judgement* is the onely cause; for with them, every *vertue* is counted a *vice*, and every *vice* a *vertue*; as their *owne words witnesse*: in nicknaming each *vice* and *grace* with opposite *titles*. But as when it was objected to a *Martyr*, that his *Christ* was but a *Carpenters sonne*; hee answered, yea, but *such a Carpenter as built Heaven and Earth*: so we grant wee are *cowards*, as they tearme us; but *such cowards* as are able to *prevaile with God*, *Gen.* 32. 26. 28. *Exod.* 32. 10. And *overcome the World*, the *Flesh*, and the *Devill*, 1 *John* 5. 4. *Galat.* 5. 24. 1 *John* 2. 14. which is as much *Valour* and *Victory* as we care for.

## CHAP. XIX

*That suffering is the onely way to prevent suffering.*

3. BEcause *suffering* is the onely way to *prevent suffering*: *Revenge* being one of those *remedies*, which, not seldome proves more grievous than the *disease* it selfe? When once *Zantippe*, the wife of *Socrates*, in the open *street* pluckt his *cloake* from his *backe*; and some of his *acquaintance* counselled him to *strike her*: he answers, you say well; that while we are *brawling* and *fighting* together, every one

one of you may *clap us on the backe* and cry, hoe, well ſaid, to it *Socrates*: yea, well done *Zantippe*, the wiſeſt of the twaine. When *Ariſtippus* was asked by one in diriſion, where the great high *friendſhip* was become, that formerly had bin between him and *Eſtines*? he anſwers, It is *aſleepe*, but I will goe and *awaken it*; and did ſo, leaſt their *enemies* ſhould make it a matter of *rejoycing*. When *Philip of Macedon* was told that the *Grecians* ſpake *evill words* of him, notwithſtanding he did them *much good*, and was withall counſelled to *chaſtiſe* them; hee anſwers, Your *counſell* is not good; for if they now *ſpeake evill* of us, having done them *good onely*; what would they then, if wee ſhould doe them any *harme*? And at another time, being counſelled either to *baniſh* or put to *death* one who had ſlandered him; hee would doe neither of both, ſaying, It was not a ſufficient cauſe to *condemne* him; and for *baniſhing*, it was better not to let him ſtirre out of *Macedonia*, where all men knew that he lyed; then to ſend him among ſtrangers, who not knowing him, might admit his *ſlanders* for *truth*: better he ſpeak where we are *both knowne*, then where we are *both unknowne*. And this made *Chryſippus*, when one complained to him, that his *friend* had *reproached him privately*: anſwer, Ah, but chide him not, for then he will doe *as much in publike*. *Neglect* will ſooner kill an *injury*, than *Revenge*. Theſe *tongue-ſquibs* or *crackers of the braine* will *die* alone, if we *revive* them not: the beſt way to have them *forgotten by others*, is firſt to *forget them our ſelves*. Yea, to *contemne* an enemy, is better than either to *feare him, or anſwer him*. When the *Paſſenger gallops* by, as if his *fear* made him *ſpeedy*, the *Cur* followes him with *open mouth* and *ſwiftneſſe*; let him *turne* to the brawling *Cur*, and he will be *more fierce*; but let him ride by in a con-

fident *neglect*, and the *Dog* will never ſtir at him, or at leaſt will ſoone give over and be *quiet*. To *vex other men*, is but to prompt them how they ſhould againe *vex us*. Two *earthen pots*, *floating* on the *water*, with this *Inſcription*, if we *knock*, we *crack*: was long agoe made the *Emblem of England*, and the *Low-Countreys*. When *two friends* fall out, if one be not the *wiſer*, they turne *love into anger and paſſion*, *paſſion into evill words*, *words into blowes*; and when they are *fighting*, a third *adverſary* hath a faire *advantage to inſult* over them both. As have you not ſomtimes ſeen *two neighbours*, like *two Cocks* of the Game *peck out one anothers eyes*, to make the *Lawyers* ſport; it may be *kill* them: As while *Judah* was hot againſt *Iſrael*, and *Iſrael* hot againſt *Judah*, the King of *Syria* ſmote them both; at leaſt *Sathan* that common and Arch *enemy* will have us at *advantage*. For as *man* delighteth when two *Dogs*, or two *Cocks* are *a fighting*, to encourage and prick them forward to the *combate*. Even ſo doth *Sathan* deale with us; *controverſies*, like a paire of *Cudgels*, are throwne in by the *Devill*, and taken up by *male-contents*, who *baſte* one another while he ſtands by and laughs. And wee cannot pleaſe the *Devill* better: for as the *Maſter of the Pit* oft ſets two *Cocks* to *fight* together, unto the *death* of them *both*; and then after mutuall conqueſt, *ſuppeth* perchance with the *fighters bodies*: Even ſo, ſaith *Gregory* doth the *Devill* deale with *men*. Hee is an *enemy* that *watcheth* his time, and while *we wound one another*, he wounds and *wins all our ſoules*. Thus, like the *Frog* and the *Mouſe* in the *Fable*, while *men fight* eagerly for a *toy*, the *Kite* comes; that *Prince* and *chiefe Fowle*, that ruleth in the *Aire*, and ſnatcheth away both theſe *great warriors*; or like two *Emmets* in the *Mole-hill* of this *earth*, we *fight for the maſtery*; in meane while comes the

*Robin-*

*Robin-red-breaſt* and pickes both up, and ſo *devoures them.* But on the other ſide, *by gentleneſſe* wee may as much *pleaſure our ſelves.* It is ſaid of *Ariſtides*, when he perceived the *open ſcandall* which was like to ariſe, by reaſon of the *contention* ſprung up between him and *Themiſtocles*, that hee beſought him mildly after this manner: Sir, wee both are *no meane men* in this *Common-wealth*; our diſſention will prove *no ſmall offence unto others*, nor *diſparagement to our ſelves*; wherefore good *Themiſtocles*, let us be at one againe; and if wee will needs *ſtrive*, let us *ſtrive* who ſhall *excell* other *in vertue and love.* And we reade of *Euclides*, that when his *Brother* (in a *variance* betweene them) ſaid, *I would I might dye* if I be not *revenged* of thee; hee anſwered againe, nay *let me dye for it*, if I perſwade thee not otherwiſe before I have done: by which *one word* hee preſently ſo *wonne his brothers heart*, that he *changed his minde*, and they *parted friends.* And this was *Davids* way of overcomming, 1 *Sam.* 24. Hee whoſe *Harpe* had wont to *quiet Sauls frenzie*, now by his *kindneſſe* doth *calme his fury*, ſo that now he *ſheds teares inſtead of blood*: here was a *victory gotten*, and no *blow ſtricken.* The King of *Iſrael* ſet *bread* and *water* before the *hoaſt* of the King of *Syria*, when he might have *ſlaine* them, 2 *Kings* 6.23. What did he loſe by it, or had he cauſe to repent himſelfe? No: hee did thereby ſo *prevent ſucceeding quarrels*, that as the Text ſaith, *The bands of Aram* came no more into *the Land of Iſrael*; ſo every *wiſe Chriſtian* will doe *good to them* that doe *hurt to him*; yea, *bleſſe* and *pray for them* that *curſe him*, as our *Saviour* adviſeth: neither is hee a *foole* in it, for if *grace* comes, (and nothing will procure it ſooner than *prayers* and *good examples*) though before they were *evill enemies*; now they ſhall neither be *evill, nor enemies.*

It was a witty answer of *Socrates*, who replyed, when one askt him, why he tooke such a mans *bitter rayling so patiently*; *It is enough for one to bee angry at a time.* For if a *wise man* contend with a *foolish man*, saith *Salomon*, whether he bee *angry*, *or laugh*, there is *no rest*, *Prov.* 29. 9. Whereas *gentle speech appeaseth wrath*, and *patience bridleth the secret pratlings of mockers*, and *blunteth the point of their reproach.* Had not *Gideon*, *Judg.* 8. learned to *speake faire* aswell as to *smite*, he had found worke enough from the *swords* of *Josephs sonnes*: but his *good words* are as *victorious* as his *sword*; his *pacification of friends*, better then his *execution of enemies*, *Vers.* 2. 3.

As it is not good to *flatter*, or *lye*; no more is it in some cases to *speake the truth*: we know the *Asse*, and the *Hownd* in the *Fable*, were both *kild* by the *Lyon*: the one for his *flattery* in commending the *sweetnesse* of his *breath*, the other for his *plaine dealing*; when he affirmed, it had an *ill savour*: whereas the *Fox* by pretending he could not *smell*, by reason of a *cold* he had got, *saved his life.*

*Rage* is not *ingendred*, but by the *concurrence of cholers*, which are easily produced one of another; and *borne at an instant.* When the *stone* and the *steele* meets, the *issue ingendred* from thence, is *fire*: whereas the *Sword of anger* being *struck* upon the *soft pillow* of a *milde spirit*, is broken. The *shot* of the *Cannon* hurts not *Wooll*, and such like *yeelding things*; but that which is *hard*, *stubborne and resisting.* Hee is fuller of *passion* than *reason*, that will *flame* at every vaine *tongues puffe.* A man that *studies revenge*, keepes his owne *wounds greene and open*, which otherwise would *heale* and *doe well.* *Anger* to the *soule*, is like a *coale* on the *flesh*, or *garment*; *cast it off* suddenly it doth little harme, but

let

*let it lye*, it frets deepe. Wherefore saith one, their *malice* shall sooner cease than my unchanged *patience*. A *small injury* shall goe as it comes; a *great injury* may *dine* or *sup* with me, but none at all shall *lodge* with me; for why should I *vexe my selfe*, because *another hath vexed mee?* That were to imitate the *foole* that would not come out of the *Pownd*, saying, they had *put him in by Law*, and he would *come out againe by Law*: or *Ahab*, who because hee could not have his will on *Naboth*, would be *revenged on himselfe*. As the *mad man* teares his owne *haire*, because hee cannot come at his *enemies*: or *little children*, who *one while* forbeare their *meat*, if you *anger* them; *another time*, if you chance to take away but one of their *Gugawes*, amongst many other *toyes* which they play withall, will throw away the rest, and then fall a *puling* and *crying* out-right. Or the *Hedghog*, which having *laden* himselfe with *Nuts*, and *fruites*, if but the least *Filberd* chance to *fall off*, as he is going to *disburden* them in his *store-house*, will *fling downe* all the rest, in a *peevish humour*, and *beat the ground for anger*; as *Pliny* writes. Or *Dogs*, which set upon the *stone* that hath *hurt* them with such irefull *teeth*, that they *hurt themselves* more than the *thrower hurt them*; and feele greater smart *from themselves*, than from *their enemy*: which makes *Archelaus* say, it is *a great evill*, not to be able to *suffer evill*. And a worthy *Divine* of ours, I will rather *suffer a thousand wrongs* than *offer one*; I will *suffer an hundred* rather than *returne one*; I will *suffer many* ere I will *complaine of one*; and indeavour to right it by contending: for, saith he, I have ever found, that to strive with my *superiour*, *is furious*; with my *equals*, *doubtfull*; with my *inferiour*, *sordid and base*; with *any*, *full of unquietnesse*. *Satyrus*, knowing himselfe *cholerick*,

and in that whirry of minde apt to transgresse, when he but *suspected ill language* from any, he would *stop his eares with wax*; lest the sense of it should cause his *fierce blood* to *seeth in his distempered skin*. And good *reason*; if not for *wisedomes sake*, yet for a mans owne bodily *healths sake*: for the Emperour *Nerva* by passionate anger got a *Feaver* that kild him. And the Emperour *Valentinianus* dyed by an *eruption of blood* through anger. And *Vincestaus* King of *Bohemia*, in his rage of choler against *his Cup-bearer* fell into *a palsie* that killed him. Againe, *Cæsar*, although he could *moderate his passions* having in that civill garboyle intercepted a *Packet of Letters* written to *Pompey*, from his Favourites, *brake them not open but burnt them* immediately. And *Pompey* committed those *Letters* to the *fire* before he *read* them, wherein he expected to finde the *cause of his griefe*. Both upon *wise* and *mature* ground, that they might not *play booty against themselves* in furthering an enemies spite. And certainely if wee well consider it, wee shall meet with *vexations* enough that *we cannot avoide* if we would never so faine. We need not (like *Cercion* in *Swidas*) *wrestle*, or (with foolish *Pannus*) *goe to law* with every man wee meet. And yet some (as if they did delight to vex their owne soules like the *Ethiopians*, who as *Diodorus* relates *lame themselves*, if their *King* be *lame*) will bee very inquisitive to know what such an one said of them in private: but had they *as much wit as jealousie*, they would argue thus with themselves; *small injuries* I would either *not know*, or *not minde*, or *knowing them* I would not *know the Author*; for by this I may *mend my selfe* and never *malice the person*.

I might goe on and shew you that *Greece* and *Asia*

*ſin* were ſet *on fire* for an *Apple*. That not a few have ſuffered *a ſword in their bowels*, becauſe they would not ſuffer *the lye in their throats*. As how few of theſe *Salamanders* who are never well, but when they are in the *fire of contention*, are *long lived?* The *Raven*, the *Elephant*, and the *Hart*, which *have no gall*. (Patient Chriſtians) *one of them* outlive *many of the other*. And laſtly, I might ſhew that if wee *ſuffer not here with patience*, we ſhall *ſuffer hereafter with griefe*; for the *wages* of *anger* is *judgement*, even the *judgement* of *hell fire*, *Math.* 5. 22. But two and twenty yards is enough for a peece.

## CHAP. XX.

*That they beare injuries patiently, becauſe their ſinnes have deſerved it, and a farre greater affliction.*

4. HE *ſuffers* his enemies *reproaches* and *perſecutions patiently*, becauſe his ſins have *deſerved* it, and a farre greater affliction, *David* felt the *ſpight* of his *enemies*, but he acknowledgeth his *ſinne* to be the *cauſe*, 2 *Sam.* 16. 11. and *God* the *Author*, *Pſalm.* 39. 8. From which conſideration hee drawes this inference, I ſhould have beene *dumb*, and not have opened my *mouth*, becauſe thou didſt it, *Verſ.* 9. and ſo goeth on; remove thy *ſtroake* from me, for I am conſumed by

by the *blow* of *thine hand*, *Verſ.* 10. Whatſoever is the *weapon*, it is thy *blow*. Whence it hath always beene the manner of *Gods people* to looke up from the *ſtone* to the *hand which threw it*; and from the *effect* to the *cauſe*. What ſaith *Joſeph* to his envious *brethren* that ſold him into *Ægypt*; ye ſent not me hither, but *God*, *Gen.* 45. 8. And *Job* being *robbed* by the *Sabeans*, they being ſet on by *Satan*, doth not ſay, the *Devill tooke away*, or the *Sabeans tooke away*, but the *Lord hath taken away*, *Job* 1. 21. And *David* ſpeaking of his ſonne *Abſaloms treaſon*, I was *dumbe* and ſaid nothing; why? becauſe it was *thy doing*, *Pſalm.* 39. 9. And what thinke you was the reaſon *our Saviour Chriſt held his peace* and anſwered nothing, as the Text ſaith, but *ſuffered* his *enemies*, The *Chiefe Prieſt*, *Scribes*, and *Phariſees*, and *Pilate*, to *revile* him, and *crucifie* him; but to approve the *equity* and *juſtice of God the Author* thereof? for although it were blaſphemy to ſay hee was a *ſinner*, yet taking upon him the *ſinnes of the whole World*, he knew thoſe ſinnes had *deſerved* as much, and therefore he is *ſilent*, *Matth.* 26. 62, 63. It is true, *other reaſons* are given; as that hee anſwered nothing, becauſe it was now his time *to ſuffer*, *not to doe*; his worke was now *to be crucified*, and not *to be dignified*; or as another, *hee ſpake not a word to Herod*, becauſe *Herod had taken away his voice* in beheading *John Baptiſt*; but this without doubt was the maine reaſon. Even in like manner it is with the *truely gracious*; they being *wronged* doe not ſuffer *rage* to *tranſport* them as it doth *beaſts*, to *ſet upon the ſtone* or *weapon* that hath *hurt them*, like *little Children*, who if they *fall* will have the *ground beaten*: their *falſe griefe* is ſatisfied with *fained revenge*.

But

But they looke higher, even to *God* that occaſioned it, Or if they be *angry*, they turne their *malice* from the *perſon which puniſheth them*, to the *ſinne by which and for which he came to have leave and power to puniſh them*; and to *themſelves* for committing ſuch *ſins*. The *cauſe of their ſuffering* doth more vex them, than the *things which they ſuffer*: and they grieve more for the *diſpleaſure of God*, than for the *ſtrips of his diſpleaſure*. It is not the *puniſhment*, but the *cauſe* of it makes them *ſorrowfull*: And indeed, to *ſpeake* home to every mans *conſcience*, *why* are we *patient* or *impatient*; it is worth the noting when *ſinne lyes light*, then *reproaches* and *contempt lye heavy*; whereas if we truely *feele the weight of ſinne* all *indignities* will be *as nothing*. Or thirdly, in caſe they doe returne an anſwer, it is after the manner of *Epictetus*, who would not *deny* the *ſinnes* his *enemy* taxed him with; but *reproves his ignorance* rather, in that being unacquainted with the *infinity of his crimes*; he layes only *two or three to his charge*; whereas indeed he was *guilty of a Million*: or according to *Philip* of *Macedon* his example, who would not puniſh *Nicanor*, although he *openly ſpake evill* of him; ſaying, when he heard thereof, I ſuppoſe *Nicanor* is a good man, it were better to *ſearch* whether the *fault* be in us or no: ſo no ſooner ſhall an holy mans enemy accuſe him of *hypocriſie*, *pride*, *paſſion*, *covetouſneſſe*, *&c.* but he will *goe to God*, and *accuſe himſelfe*, and complaine, I am ſo indeed; yea, with *Paul*, I am the *chiefe of all ſinners*, I am more vile than his teatmes can make me, and I much marvell my *puniſhment is no greater than to heare a few ill and bitter words*. And indeed one would thinke whatſoever is not *paine nor ſufferance*, or admit it be *paine and ſufferance*, ſo

ſo long as it is not *a curſe*, but *a croſſe*, may well be borne without *grumbling*. What ſaid that *Gentleman in Athens* to his friends, when *Aſhuerus* came and tooke away *halfe his Plate*, as he was at dinner with them, they admiring that he was *not a whit moved* thereat? *I thank God*, quoth hee, that his Highneſſe hath *left me any thing*.

Yea, ſuppoſe we loſe *all we have*, our *goods* are *furtheſt off* us, and if but in theſe we *ſmart*, we muſt confeſſe to find *favour*.

Or admit they *hurt* our *bodyes*, or *kill us*, which they may ſoone doe if *God* but give leave; for *our life* (even the beſt of us) is but like a *bubble*, which *Boyes blow up in the ayre*, and preſently againe *blow into meere ayre*. *Caſar* goes an *Emperour* to the *Senate*, is brought a *Corps home* againe. What ever I ſay *befals* us, this would be our *meditation*; he that *afflicted me for a time*, could have held me *longer*; he that *touched me in part*, could have *ſtricken mee in whole*: he that layd this upon my *body*, hath power to lay a greater *Rod* both upon my *body and ſoule*, without doing me the leaſt *wrong*.

That all *croſſes*, and *curſes*, *temporall*, *ſpirituall*, and *eternall*, even from the *paines of the damned*, to the very *Itch* as *Moſes* ſets downe, *Deut.* 28.27. are *deſerved*, and come not upon us againſt *equity*, (*equity* I ſay in *reſpect of God*, not in *reſpect of men*, they come from a *juſt Author*, though from an *unjuſt inſtrument*.) And that *Sinne* is the *ground of all our griefes*, the *ſource of all our ſufferings*, *wickedneſſe* the roote of our *wretchedneſſe*, that we are *diſciplind* is from our *defects*, is a truth undenyable, appeares plainely: for firſt *God affirmes* it, *Deut.* 28. *Iſay* 57.17. *Hoſea* 13.9. *Jer.* 30.15. & 4,18.

Secondly.

Secondly, his ſervants *confirme it*, 1 *Chron.* 21. 17. *Iſay* 64.5. *Dan.* 9,7,8. &c. *Lam.* 1.5.8. & 3.39. &c. *Ezra.* 9.13. *Luke* 23.41.

Thirdly, good *reaſon makes for it*; ſinfull *men ſmite not* their *dogs*, much leſſe their *children* without a *cauſe*, and ſhall we think the *juſt God* will ſmite without *juſt cauſe*: his *Judgements* (ſaith a *Father*) are *ſometimes ſecret*, *alwayes juſt*. No *miſery* had ever *afflicted us*, if *ſinne* had not firſt *infected us*.

Whats the reaſon we all *dye*, it could not be in *juſtice* if wee had not all *ſinned*: and ſo of all other evills, even *ſickneſſe* originally proceeds from *ſinne*, and all *weakneſſe* from *wickedneſſe*: one man languiſheth of a *Conſumption*, another labours of a *Feaver*, a third is rackt with the *Gowt*, a fourth ſwolne with the *Dropſie*, a fift hath his *ſoule let out with a ſword*; every one hath a *ſeverall way* to bring him to the *common end*, *death*: but *ſinne* is the univerſall *diſeaſe*, *Death paſſed upon all*, *for all have ſinned*, *Rom.* 5. 12. *James* 3. 2. Yea, as we brought *a world of ſinne*, into the *world with us*; ſo ſince, each *man* hath broken every one of *Gods ten Lawes*, ten thouſand times, and *ten thouſand wayes*: which is farre from *a privative holineſſe*, in *reforming* that which is *evill*; and *a poſitive holineſſe* in *performing* that which is *good*, *Epheſ.* 4. 22, 23. and every *ſinne* helpes: for as *originall ſinne* is the *originall cauſe* of death, ſo *actuall ſinnes* haſten it.

But to conclude in *generall*, that *ſinne* is the cauſe we *ſuffer*, is not ſufficient; for commonly no *judgement* comes from *God*, but ſome particular *provocation* of *man* went before it: the *hand* of Divine *Juſtice* ſeldome makes us *ſmart*, without ſome eminent *cauſe* fore-going: therefore *David* ſeeing a *famine* in the Land, inquires for the particular *provoking ſin*, 2 *Sam.* 21.1.

21. 1. so when we *suffer*, our question should be what have wee done: yea, what have wee *done* in the *same kinde*; for oftentimes wee may *reade our sinne* in our *punishment*, as it fared with *Adonibezeck*, *Judg.* 1. 7. and many other mentioned in *Scripture*. *Sodome* was *burnt* with *fire unnaturall*, as they *burned* with *lust unnaturall*. *Absaloms* chiefe *pride* lay in his *haire*, and that became his *halter*. *Salomon* dividing *Gods Kingdome*, had his *owne Kingdome* devided. *David* hath slaine *Uriah* with the *sword*, therefore the *sword* shall not depart from his *house*. *Dives* would not give *Lazarus* a *crum*, *Lazarus* shall not bring *Dives a drop*. *Judas* was the *instrument* of his *Masters death*, he shall be the *instrument* of his *owne death*. Proud *Bajazet* vowes to imprison *Tamberlaine* in an *Iron Cage*, and carry him about the *world* in triumph: But *Tamberlaine* having conquered that bragging *Turke*, carried, and carted him through all *Asia*: to be scorned of his owne people. For instance, is any one *censured*, *reviled*, and *persecuted* of *lewde* men, for being *religious*; let him *reflect* upon his *life* past, and happily their *revilings*, and *persecutions*, will bring to his *remembrance*, that he *himselfe* before his *conversion*, hath likewise *censured*, *reviled*, or *persecuted others*. It may be his *naturall*, *spirituall* or *politicall parents*, in some kinde or other: as who can plead innocency herein? And he that is not *humbled* for his *sinne*, is not yet *justified* from his *sinne*. Yea, *so often* as thou *remembrest* thy *sinnes* without *griefe*, *so often* thou *repeatest* those *sinnes* by not *grieving*. *Dion* of *Syracuse* being *banished*, came to *Theodorus* Court a suppliant, where not presently admitted, he turned to his *companion* with these words: I remember I did *the like* when I was in the *like dignity*: He called his *deeds past* to a *new reckoning*. So, when thou

*receivest*

*receiveſt* an *injury*, remember what *injuries* thou haſt *offered*: look not to be exempt from the ſame *wrongs* which thou haſt done; for he that *doth wrong*, may well *receive it*: we may well *ſuffer patiently*, when we know wee *ſuffer juſtly*. To *looke for good*, and to *doe bad*, is againſt the *Law* of *Retaliation*.

Or ſecondly, is any one wronged in his *good name*, without giving the leaſt cauſe of *ſcandall*, either at *preſent*, or *heretofore*, which troubles him above meaſure: let him nevertheleſſe *reflect upon himſelfe*, and perhaps he ſhall finde the *cauſe* lie lurking in his owne *boſome*: as thus it may be, thou haſt not *defamed* thy neighbour; but haſt thou not *delighted* to heare others *ſpeake evill* of him? haſt thou beene tender of his *reputation*, and as much as thou couldeſt, *vindicated his good name*.

Or thirdly, doth not a *proud heart* make thee *over apprehenſive* of the *wrong*; does not the injury *ſeeme great to thee*, becauſe thou *ſeemeſt great to thy ſelfe*: if ſo, be but *little* and *lowly* in thine *owne eyes*, and the *wrong* will ſeeme *leſſe*: for no man can *ſweetlier* put up *diſgraces from others*, than hee who hath firſt learned to *deſpiſe himſelfe*. Yea, this *Straw diadem hurts none*, but the *proud*, and *impatient*: for ſuppoſe thou findeſt here but *hard fare*, and as *ill dreſt*; a *poore*, *hungry*, *humble ſoule* will *downe with all* well enough.

Or fourthly, hath not *ſelfe-conceitednes* broken thy *credit*; probably if thou wouldeſt *thinke worſe of thy ſelfe*, thou ſhouldeſt be *better thought of*: But commonly *all is well* while we are *well eſteemed*; yea, with many, *their reputation* is more cared for, than *their God*. Neither would he be *cenſured for ſinne*, that fears not to be *damned for it*. If this hath beene thy caſe, hence-forward let it *trouble* thee more to *do a fault*, then to *heare*

of

*of it*; and when thou art *evill* ſpoken of by *another*, call *thy ſelfe* to account before him: it may be thou *deſerveſt* it; be more ſorry that *it is true*, then that *it is knowne*.

Or laſtly, admit men *charge thee wrongfully*, and thou canſt not finde out *thy ſin* by *thy puniſhment*; yet know, that what thou *ſuffereſt* is moſt *juſt in reſpect of God*, who is the *Author*; and who does not alwayes *puniſh ſinne in kinde*: As for example, how many *Murthers* have beene puniſhed in a *mutenous word*: the *tongue* in ſome *raſh language*, hath ſcourged the iniquity of the *hand*. One hath done many *robberies*, ſcap't many *ſearches*, at laſt when all hath beene forgotten, he hath beene *hanged* for acceſſary to a *Theft*, he never knew. *Suſpected felony*, hath often paid the price of an *unknowne Rape*. And they that have gone away with *unnaturall filthineſſe*, have yet clipt off their dayes with their *owne coyne*: ſo that ſtill *Gods Judgements are juſt*; even when *mans may be unjuſt*; which in all caſes would be acknowledged, as the *godly* ever doe. *Mauricius* that good *Emperour*, when *hee*, his *wife*, and his *five ſonnes* were taken, his *wife* and *ſonnes* put to *death*, and himſelfe waiting for the like *fatall ſtroke*, could conclude thus; *Juſt art thou, O Lord, in all thy wayes, and holy in all thy workes*, as it is in the *Pſalmes*. And a *Martyr*, when hee was *burning* at a *ſtake*; Welcome *flames*, my *ſinne* hath *deſerved* more than here I can be able to *ſuffer*. And certainly they are *angry with Heaven for juſtice*, that are *angry with them for injuſtice*. Wherefore if thou haſt beene heretofore ſo ſimple as to returne *like for like*, hence-forward lay thy *hand* upon thy *mouth*, and ſay with *Job*, *Once have I ſpoken, but I will anſwer no more; yea, twice, but I will proceed no further*, *Job* 40. 4. 5. I will not ſo much conſider how

*unjuſt*

*unjuſt man is that gives* the wrong, as *how juſt God is that guideth* it. And this would be our meditation in all other caſes; namely, to thinke *whoſe hand ſtrikes*, whether by a *Pluriſie*, or a *Feaver*, or a *Sword*, or what ever the *Inſtrument* be; and to conclude, *the blow is Gods, whatſoever*, or *whomſoever* is uſed as *the weapon:* yea, it comes not without *our deſert, for God is juſt*; nor ſhall be without *our profit, for God is mercifull*. And he that doth not argue thus, comes ſhort of the very *Heathen*. For *Socrates* could tell the *Athenians*, when they *condemned him to dye*, that they could doe *nothing* but what the *gods permitted*, and *nature* had before *ordained*. And in common *reaſon*, can a *Clock* goe without a *weight* to move it, or a *Keeper* to ſet it? no.

Now this being premiſed, namely, that wee *endure* nothing *from our enemies*; but that we have juſtly *deſerved from God*. Yea, that we are more *beholding* to our greateſt *enemies* touching the *knowledge of our ſelves*, than the beſt *friend* we have; how ſhould we not with *David*, refuſe to *revenge* our ſelves, in caſe any wicked *Shimei* rayle, *curſe*, or *caſt ſtones* at us, have we never ſo much *power* and *opportunity* to do it? Yea, admit ſome *Abiſhai* would doe it for us, how ſhould we not ſay, *let him alone, ſuffer him to curſe, for the Lord hath bidden him*, 2 *Sam.* 16. 11.

Againe ſecondly, if wee make this *uſe* of our ſufferings, what more *pretious* than the *reproaches* of an *enemy?* for thereby we ſhall *ſooner* and more *plainly* heare of our *faults*, than by a *friend*; although neither in a *good manner*, nor to a *good end*. Wee have great need (quoth *Diogenes*) of *faithfull friends*, or *ſharpe enemies*: Every one hath uſe of a *Monitor*, but *friends* in this kind are ſo rare, that no *wiſe man* would willingly forgoe his *enemy* at any rate. Wherefore faith

one, he ſhall be *no friend to me*, that is *a friend to my faults*; and I am no *friend* to my ſelfe, if I thinke him my *enemy* that tells me of them.

## CHAP. XXI.

*They are patient becauſe their ſufferings are counterpoyſed and made ſweet with more than anſwerable bleſſings.*

5. HE beareth the *croſſe* patiently, becauſe it is *counterpoyſed and made ſweet* with more than anſwerable bleſſings. *Satan* and the *world* may take many things from us, as they did from *Job*, viz. *health*, *wealth*, *outward peace*, *friends*, *liberty*, *credit*, &c. but they can never take *God* from us, *who gives all*: and at the ſame time *ſupplyes* the want of theſe, with *comforts* farre *ſurpaſſing*, and *tranſcending* them. And therefore in the *midſt of miſery* we ſay with *Job*, *bleſſed be the name of the Lord.*

*Queſt.* But with what *comforts* doth the *Lord ſupply* our *loſſes*.

*Anſwer.* The *aſſurance* of the *pardon of ſinne* alone, is able to *cleere* all *ſtormes* of the *minde*: it teacheth *miſery*, as *ſickneſſe*, *poverty*, *famine*, *impriſonment*, *infamy*, &c. to laugh: not by reaſon of ſome *imaginary epicycles*, but by *naturall* and *palpable reaſons*. Yea, let *death happen*, it matters not: When *a Malefactor* hath *ſued out his pardon*, let the *Aſſizes* come when they will, the *ſooner* the *better*.

But

But to this is added, the *peace of conſcience*, the *marrow* of all *comforts*, otherwiſe called the *peace of God*, which *paſſeth all underſtanding*, and *ſurpaſſeth all commending*: and never did *man* finde *pleaſure* upon *earth*, like the *ſweet teſtimony* of an *appeaſed conſcience*, reconciled unto *God*, cleanſed by the *bloud of the Lambe*, and *quieted* by the preſence of the *Holy Ghoſt*. Yea, hadſt thou (who moſt *doteſt* upon the *world*) but theſe *comforts*, thou wouldeſt not change them for all that *Satan* once *offered* to our *Saviour*; and is now *accepted* by many. O *good life*, (ſaith an Ancient *Father*) what a *Joy* art thou in time of *diſtreſſe*: And another, *Sweet* is the *felicity* of that man, whoſe *workes are juſt*, and whoſe *deſires are innocent*: though hee be in *Phaleris Bull*. For theſe are *priviledges* which make *Paul* happier in his *chaine of Iron*, than *Agrippa* in his *chaine of Gold*; and *Peter* more merry under *ſtripes*, then *Caiphas* upon the *Judgement-ſeat*; and *Steven* the like: For though hee was *under* his *perſecutors* for *outward condition*, yet he was farre *above* them for *inward conſolation*. Neither had *wealthy Creſſus* ſo much *riches* in his *coffers*, as *poore Job* had in his *conſcience*. Yea, how can he be *miſerable* that hath *Chriſt*, and all his *merits* made *ſure* to him; that hath his *name written in Heaven*, yea, that is *already in Heaven*: for where our *deſires are*, there our *ſelves are*. And the *heavenly minded* live not ſo much *where they live*, as *where they love*; that is to ſay, in *Chriſt*: ſurely his *ſoule* muſt bee *brim full* of *brave thoughts*, that is able to refreſh himſelfe with this Meditation; *God* is *my Father*, the *Church my Mother*, *Chriſt* the *Judge* my elder *Brother*, and *Advocate*; the *Holy Ghoſt* my *Comforter*; the *Angels* mine *attendance*; all the *Creatures* mine for *uſe*; the *ſtock of the Churches Prayers* mine for *benefit*; the *world* mine *Inne*; *Heaven* my

*home*; *God* is alwayes *with* mee, *before* mee, *within* mee, *overseeing* me; I *talke* with *him* in *Prayer*, he with *me* in his *word*; &c. Sure if these be the accustomed *meales of a good soule*, it cannot chuse but keep *naturall heat* from decaying; and make it *happy*.

But behold yet a *greater priviledge*; These *comforts* doe not onely *support* and *refresh* us, and so *supply our losses* in common *calamities*: but even in the midst of *tortures* and *torments*, which otherwise were *intolerable*: The *naturall mans stomack* cannot (of all *enemies*) indure *hunger*; yea a *prison*, where hee must alwayes lie *under hatches*, makes him all *amort*: but worthy *Hawkes* could *clap his hands for joy* in the midst of the *flames*: and another that I reade of say, my good *friends*, I now finde it true indeed, he that *leaveth all to follow Christ*, shall have in this world *centuplum*, a hundred fold more; I have it in that *centuplum*, *peace of conscience* with me at *parting*. And *Anaxarchus* being laid along in a *Trough of stone*, and smitten with *Iron sledges* by the appointment of *Nicocreon*, *the Tyrant* of *Cyprus*, ceased not to cry out, *strike*, *smite*, and *beate*; it is not *Anaxarchus*, but his *vayle* you *martyr* so. And a *childe* in *Josephus*, being all rent to *death* with *biting snippers* at the commandment of *Antiochus*, could cry with a *loud*, *assured*, and *undaunted voyce*; *Tyrant*, thou lost *time*, loe I am still at mine *ease*, what is that *smarting paine*; where are those *torments*, which whilome thou didst so *threaten* me withall? *my constancy* more troubles thee, than *thy cruelty me*. And how many more of those *Martyrs* in *Queene Maryes Raigne*, were even *ravished*, before they could be permitted to *dye*: so *great*, and so *passing* all *expressing*, is the *peace* and *comfort* of a *good conscience*.

Now as the *Priests of Mercury* when they *eate* their *figges*,

*figges*, and *honey*, cryed out, O *how sweet is Truth*: so if the *worst* of a Beleevers *life* in this *world* be so *sweet*, how *sweet* shall his *life* be in *Heaven*: but Ile hold you no longer in this.

A man that hath his *sinnes pardoned*, is never compleatly *miserable*, till *conscience* againe turnes his *enemy*: whereas on the contrary; take the most happy *worldling* that ever was, if hee have not his *sinnes pardoned*; he is compleatly *wretched*, (though he sees it not) suppose him *Emperour of the whole world*; as *Adam*, when he was in *Paradise*, and *Lord of all*, what did it avayle him so long as hee had a *tormenter within*, a selfe-condemning *conscience*: which told him that *God* was *his enemy*, and knew no other then that *hell* should be *his everlasting portion*: certainly this like a *dampe*, could not chuse but *put out* all the *lights* of his *pleasure*; so that *Paradise* it selfe was *not Paradise* to him, which is the case of all *wicked men*, be they never so *great*, never so seemingly *happy*.

True, *wicked men* thinke the *godly lesse merry*, and *more miserable* than themselves: yea some, that *mirth* and *mischiefe* are onely *sworne brothers*; but this is a *foundation lesse opinion*. For first, no man is *miserable*, because another so thinkes him. Secondly, *Gods word* teacheth, and a *good conscience* findeth, that no man can be so *joyfull* as the *faithfull*. Indeed *carnall* men *laugh* more, but that *laughter* is onely the *hypocrisie of mirth*: they *rejoyce in the face onely, and not in the heart*, as the *Apostle* witnesseth; 2 *Cor.* 5. 12. or as another hath it,

*Where O God there wants thy grace,*
*Mirth is onely in the face.*

Yea, their owne *consciences* bare mee *witnesse*, as that *Spanish Judge* well considered: who when a *murther* was committed in a *tumultuous crowde* of people, bared

all their *bosomes*, and feeling upon their *brests*, discovered the *guilty* Author by the *panting* of his *heart*. And *Tully* who makes it an argument of *Roscius Amerinus Innocency*, that he killed not his *Father*: because hee so *securely* slept. Yea, as in *prophane joy*, even *in laughter the heart is sorrowfull*; so in *godly sorrow*, even in *weeping the heart is light and cheerefull*. The *teares* of those that *pray*, are *sweeter* than the *joyes* of the *Theater*, saith Saint *Augustin*: For our *cheeks* may runne downe with *teares*, and yet our *mouthes* sing forth *prayses*; the *face* may be *pale*, yet the *heart* may be quiet; and *cheerefull*: so Saint *Paul as sorrowing, and yet alwayes rejoycing*, 2 *Cor.* 6. 10. Neither can it be *solid comfort*, except it hath his *issue* from a *good conscience*. Indeed we therefore are not *merry enough*, because we are not *Christians enough*.

Now if all our *sufferings* are thus *counterpoysed*, and *exceeded with blessings*, have we any cause to be *angry* and *impatient*. What saith *Job*? *Shall we receive good at the hands of God, and not evill?* Hee was content to eate *the crust* with *the crumme*. Indeed his *wife* (like the *wicked*) would onely have *faire weather*; all *peace* and *plenty*, no touch of *trouble*: but it is not so with the *godly*, who have learnt better things. Who will not suffer a few *stripes* from a *Father*, by whom he receiveth so much *good*, even all that he hath? *Diogenes* would have no nay, but *Antisthenes* must entertaine him his *Scholler*, insomuch that *Antisthenes* to have him gone was forc't to *cudgell* him, yet all would not doe: he stirres not, but *takes the blowes very patiently*; saying, Vse mee how you will, so I may be your *Scholler* and *heare* your dayly *discourses* I care not. Much more may a

*Christian*

*Chriſtian* ſay unto *God*, Let me injoy the *ſweet fruition of thy preſence*, ſpeake thou *peace unto my conſcience*, and ſay unto my *ſoule*, I am thy *ſalvation*, and then *afflict* me how thou pleaſeſt, I am *content*, yea, very *willing* to beare it: Yea, if we well conſider the *commodity* it brings, wee ſhall rather *wiſh for affliction*, than be diſpleaſed when it comes, *Col.* 1. 24. For it even bringeth with it the *company of God* himſelfe, *I will bee with you in tribulation* ſaith *God* to the diſconſolate *ſoule*, *Pſal.* 91. 15. When *Sidrack*, *Miſhack*, and *Abednego*, were caſt into the *fiery furnace*, there was preſently *a fourth* came to bear them *company*, and that was *God himſelfe*, *Dan.* 3. 23, to 27. And *his preſence* makes any condition *comfortable*; were a man even in *Hell* it ſelfe: yea, as when S. *Paul* was wrapt up to the *third heaven*, he was ſo *raviſhed* with the *joy* thereof, that he knew not whether he had his *body* about him or not, 2 *Cor.* 12. 2. *Whether in the body or out of the body I cannot tell, God knoweth.* So *Gods preſence* ſo *raviſheth* the *ſoule*, that while a man *ſuffers* the greateſt *paine*, hee knowes not whether he be in *paine* or no. Yea, *God* is not only *with them* to comfort them in all their tribulations, 2 *Cor.* 1. 4. but *in them*: for at the ſame time when the *Diſciples* were *perſecuted*, they are ſaid to *be filled with joy*, and with the *Holy Ghoſt*, *Acts* 13. 52. And *as our ſufferings in Chriſt doe abound, ſo our conſolation alſo abounded through Chriſt*, 2 *Cor.* 1. 5, And laſtly he doth *comfort* us according to the *dayes* we are *afflicted*, and according to the *yeares* we have ſeene *evill*, *Pſal.* 90. 15. So that a *Chriſtian gaines* more by his *loſſes*, and *croſſes*, then the happyeſt *worldling* by all his *immunities*: as it was ſaid of *Demoſthenes*, that hee *got more by holding his peace, than other Lawyers did by their pleading.*

And if ſo, our ſufferings require *patience* with *thankfulneſſe*, as it fared with *Job*.

*Ob.* But what ever *others* find, *thy ſufferings* are not thus *counterpoyſed* and *ſweetned*?

*An.* What's the *reaſon*; get but the *light of grace* to *ſhine* in thy *heart*, thy *priſon* ſhall be an *heaven*, thy *Keepers*, *Angels*; thy *Chaines* thy *glory*, and thy *deliverance*, *Salvation*: grow but *heavenly minded*, and thou ſhalt be able to extract *gaine out of loſſe*, *peace* out of *trouble*, *ſtrength* out of *infi mity*, out of *Teares*, *joy*; out of *ſinne*, *holineſſe*; out of *perſecution*, *profit*; out of *affliction*, *comfort*: For *godlineſſe* in every *ſickneſſe* is a *Phyſitian*, in every *contention* an *Advocate*, in every *doubt* a *Schooleman*, in all *heavineſſe* a *Preacher*, and a *comforter* unto whatſoever *eſtate* it comes, making the *whole life* as it were, a *perpetuall halelujah*.

Beſides we looke for a *Crowne of glory*, even that moſt *excellent*, and *eternall* weight of *glory*, to ſucceed this *wreath of Thornes*: but if we are never *tryed in the field*, never ſet foot to *runne the race* of patience, how can wee looke for a *Garland*? *Ten* repulſes did the *Iſraelites* ſuffer before they could get out of *Ægypt*, and *twice ten* more before they could get poſſeſſion of the promiſed Land of *Canaan*. And as many did *David* indure before he was inveſted in the promiſed *Kingdome*; many *lets* came before the *Temple* was *re-edified*.

All men would come to *Heaven*, but they doe not like *the way*; they like well of *Abrahams boſome*, but not of *Dives doore*. But *God* ſeeth it fit for us to *taſte of that Cup* of which *his Sonne dranke* ſo *deepe*, that we ſhould feele a little *what ſinne is*, and *what his love was*; that we may learne *patience in adverſity*, as well as *thankfulneſſe in proſperity*; while

*one*

*one ſcale* is not alwayes in *depreſſion*, nor the *other lifted ever high*; while *none* is ſo miſerable, but hee ſhall heare of *another* that would *change calamities* with him.

## CHAP. XXII.

*That they are patient, becauſe patience brings a reward with it.*

6. BEcauſe *patience* in *ſuffering* brings a *reward* with it, in *reaſon* a man would *forgive* his *enemy* even for his *owne ſake*, were there no other *motive* to perſwade him: for to let paſſe many things of no ſmall moment, as that if we *forgive not*, we can doe no part of *Gods worſhip* that is pleaſing to him: for we cannot *pray aright*, 1 *Tim.* 2. 8. Wee cannot *communicate in the Sacrament*, but we make our ſelves *guilty of Chriſts blood*, 1 *Cor.* 11. 27. *Mat.* 5, 24. Wee cannot be *good hearers* of the Word, *James* 1. 21. and that it maketh a man *captive to Satan*, *Epheſ.* 4. 26, 27. and many the like: *If ye forgive men their treſpaſſes* (ſaith our *Saviour*) *your heavenly Father will alſo forgive you; but if you forgive not men their treſpaſſes, neither will your heavenly Father forgive you your treſpaſſes*, *Mat.* 6. 14. 15. So he that will not *be in charity* ſhall never *bee in Heaven*: And why ſhould I doe *my ſelfe* a *forewd turne*, becauſe *another would*. Yea, we *deſire* pardon,

*pardon*, as we *give pardon*, and we would be loath to have our *owne lips condemne us*. When wee pray to *God* to *forgive us* our *treſpaſſes*, as *wee* alſo *forgive them* that *treſpaſſe* againſt *us*, and doe not reſolve to *forgive our brethren*; wee doe in effect ſay, *Lord condemne* us, for we will be *condemned*: whereas he that *doth good to his enemy*, even in that act *doth better to himſelfe*. It is a ſingular *ſacrifice to God*, and well pleaſing to him to *doe good againſt evill*, and to *ſuccour* our very *enemy* in his *neceſſity*. But we may perchance heape *coales* of fire upon the others *head*, *Rom.* 12. 20, though we muſt not doe it with an intent to make *his reckoning more*, but *our reckoning leſſe*.

Againe, *Bleſſed is the man*, ſaith Saint *James*, *that indureth temptation* (*viz.* with patience) *for when he is tryed, he ſhall receive the Crowne of life*, *James* 1. 12. And this made *Moſes* not onely *patient* in his ſufferings, but *joyfull*, eſteeming *the rebuke of Chriſt greater riches than all the treaſures of Ægypt*: For ſaith the Text, he had *reſpect unto the recompence of the reward*, *Heb.* 11. 26. And well it might; for whereas the *higheſt degree of ſuffering* is not worthy of the *leaſt and loweſt degree of this glory*, *Rom.* 8. 18. Saint *Paul* witneſſeth, that *our light affliction which is but for a moment* (if it be borne with patience) *cauſeth unto us a farre moſt excellent and eternall weight of glory*; *while we looke not on the things that are ſeene, but on the things which are not ſeene*, 2 *Cor.* 4. 17, 18. Where note the incomparableneſſe and infinite *difference betweene* the *work* and the *wages*, *light affliction* receiving a *weight of glory*, and *momentany afflictions eternall glory*; anſwerable to the *reward* of the *wicked*, whoſe *empty delights live* and *dye* in a moment;

ment; but their *insufferable punishment* is interminable and *endlesse*: their *pleasure is short*, their *paine everlasting*; our *paine is short*, our *joy eternall*. What will not *men undergoe*, so their *pay* may be *answerable*? The old experienced *Souldier* feares not the *raine* and *stormes above him*, nor the *numbers* falling *before him*, nor the troopes of *enemies against him*, nor the shot of thundring *Ordnance about him*, but lookes to the honourable *reward promised him*. When *Philip* asked *Democritus*, if hee did not feare to lose his *head*, hee answered, No: for (quoth hee) If I dye, the *Athenians* will give mee a *life immortall*; meaning, he should be statuted in the *treasury* of eternall fame: if the *immortallity* (as they thought) of their *names*, was such a strong *reason* to perswade them to *patience*, and all kind of worthinesse; what should the *immortallity of the soule* be to us? Alas, *vertue* were a poore thing, if *fame* onely should be all the *Garland* that did *crowne* her: but the *Christian* knowes, that if every *paine* he suffers were a *death*, and every *crosse* an *hell*, he shall have *amends* enough. Why, said *Ambrose* on his *death bed*, we are happy in this, we serve a *good Master*, that will not suffer us to be *losers*. Which made the *Martyrs* such *Lambes* in *suffering*, that their *persecutors* were more *weary* with *striking*, than *they* with *suffering*. And many of them as willing to *dye*, as *dine*. No matter (quoth one of them) what I *suffer on earth*, so I may be *crowned in Heaven*. I care not, quoth another, what becommeth of this fraile *Barke my flesh*, so I have the *passenger*, *my soule*, safely conducted. And another.

*If at night thou grant me* Lazarus *boone*,
*Let* Dives *dogs like all my sores at noone.*

And

And a valiant *Souldier* going about a *Christian* atchievement; my comfort is, though I *lose my life* for Christs sake, yet I shall not *lose my labour*; yea, I cannot endure enough to come to *Heaven*. Lastly, *Ignatius* going to his *Martyrdome* was so strongly *ravished*, with the *Joyes of Heaven*, that hee burst out into these words; nay, come *fire*, come *beasts*, come *breaking* of all my *bones*, *rackings* of my *body*, come all the *torments* of the *Devill* together upon me; come what can come in the whole *earth*, or in *hell*; so I may enjoy *Jesus Christ* in the end.

They were content to *smart* so they might *gaine*; and it was not *long*, but *light*, which was *exacted of them*, in respect of what was *expected by them*, and *promised to them*, 2 *Cor.* 4. 17. Neither did they thinke that *God* is *bound* to *reward* them any way for their *sufferings*; no, if he *accepts* me when I have given my *body to bee burned* (saith the beleever) I may account it a *mercy*.

Thus *hope refresheth* a Christian, as much as *misery depresseth* him; it makes him defie all that *men* ro *devils* can doe, saying, take away my *goods*, my *good name*, my *friends*, my *liberty*, my *life*, and what else thou canst imagine: yet I am well enough, so long as thou canst not take away the *reward of all*, which is *an hundred fold more even in this world, and in the world to come life everlasting*, *Mark.* 10.29,30 as when a *Courtyer* gave it out, that *Queene Mary* (being displeased with the *Citie*) threatned to divert both *Terme* and *Parliament* to *Oxford*; an *Alderman* askt whither shee meant to turne the *Channell of the Thames* thither or no: if not, (saith he) by *Gods grace* wee shall doe well enough. For what are the things our *enemies* can take from us, in comparison of *Christ*, the

the *Ocean* of our *comfort*; and *Heaven* the *place* of our *reſt*: where is *joy without heavineſſe*, or interruption; *peace without perturbation*; bleſſedneſſe *without miſery*; light, *without darkeneſſe*; health, *without ſickeneſſe*; beauty, *without blemiſh*; abundance, *without want*; eaſe, *without labour*; ſatiety, *without loathing*; liberty, *without reſtraint*; ſecurity, *without feare*; glory, *without ignominy*; knowledge, *without ignorance*; eyes, *without teares*; hearts, *without ſorrow*; ſoules, *without ſinne*; where ſhall be no *evill preſent*, or *good abſent*: for we ſhall have what we *can deſire*, and we *ſhall deſire* nothing but what is *good*. In fine, that I may *darkely ſhaddow* it out, ſith the *lively repreſentation* of it is meerely *impoſſible*; this *life everlaſting*, is the *perfection* of all good things: for *fulneſſe* is the perfection of *meaſure*, and *everlaſtingnes* the perfection of *time*, and *infinitenes* the perfection of *number*, and *immutability* the perfection of *ſtate*, and *immenſity* the perfection of *place*, and *immortality* the perfection of *life*, and *God* the perfection of all; who ſhall bee *all in all* to us: *meate* to our *taſte*, *beauty* to our *eyes*, *perfumes* to our *ſmell*, *muſicke* to our *eares*, and what ſhall I ſay more; but as the *Pſalmiſt* ſaith, *Glorious things are ſpoken of thee thou Citie of God*: but alas, ſuch is *mans parvitie*, that he is as far from *comprehending it*, as his armes be from *compaſſing it*; *Heaven* ſhall *receive us*, we cannot *conceive Heaven*. Doe *you aske* what Heaven is, ſaith one, when I meet you there I will *tell you*; for could this *eare* heare it, or this *tongue* utter it, or this *heart* conceive it; it muſt needs follow, that they were *tranſlated* already thither.

Now if this be ſo, how acceptable ſhould *death* be, when in *dying we ſleepe*, and in *ſleeping we reſt* from all the *travels* of a *toyleſome life*: to live in *joy* and

*reſt*

*rest* for evermore. Let us then make that *voluntary*, which is *necessary*, and yeeld it to *God* as a *gift*, which wee stand bound to *pay* as a *due debt*: saith *Chrysostome*. Yea, how should we not with a great deale of *comfort* and *security*, passe through a *Sea of troubles*, that wee may come to that *haven of eternall rest*? How, should we not cheere up one another, as the *mother* of *Melitho* did her *sonne*, when shee saw his *legges broken*, and his *body bruised*, being ready to *yeeld* up his *spirit* in Martyrdome: saying, *O my sonne*, hold on yet but a *little*, and behold *Christ* standeth by, ready to bring *helpe* to thee in thy *torments*, and a large *reward* for thy *sufferings*. Or as *Jewell* did his friends in *banishment*; saying, This world will not last ever? And indeed we doe but stay the *tyde*, as a *fish* left upon the *sands*.

*Ob.* I but in the meane time my *sufferings* are *intollerable*, saith the *fainting soule*.

*Sol.* It is *no victory to conquer an easie and weake crosse*; these maine evills have *crownes answerable* to their difficulty, *Rev.* 7. 14. No low attempt a *starlike glory* brings; but so long as the *hardnesse of the victory* shall increase the *glory of the triumph*, indure it *patiently*, *cheerefully*.

2. Secondly, as *patience* in suffering brings an eternall *reward* with it in *Heaven*, so it procureth a *reward here* also: suffer him to curse, saith *David* touching *Shemei*, (here was patience for a *King* to suffer his impotent *subject*, even in the *heat of blood* and *midst of warre* to *speake swords*, and *cast stones* at his Soveraigne, and that with a purpose to *increase* the *rebellion*, and strengthen the adverse part;) but marke his reason: *It may be the Lord will looke upon mine affliction, and do me good*: Why? *even for his cursing this day*,

*day*, 2 *Sam.* 16. 12. And well might he expect it, for hee knew this was *Gods* manner of *dealing*: as when he turned *Balaams curse* into a *blessing* upon the children of *Israel*, *Num.* 23. And their *malice* who sold *Joseph* to his great *advantage*. Indeed these *Shemeis* and *Balaams*, whose *hearts* and *tongues* are so ready to *curse* and *raile* upon the people of *God*, are not seldome the *very meanes* to procure a contrary *blessing* unto them; so that if there were no *offence to God* in it, nor *hurt to themselves*, we might *wish* and *call* for their *contempt*, *cruelty*, and *curses*, for *so many curses*, *so many blessings*.

I could adde many *examples* to the former, as how the malice of *Haman* turned to the good of the *Jewes*: the malice of *Achitophel* to the good of *David*, when his counsell was turned by *God* into foolishnesse: the malice of the *Pharisees* to him that was *borne blinde*, when *Christ*, upon their casting him out of the *Synagogue*, admitted him into the *Communion of Saints*, *John* 9. 34. The malice of *Herod* to the *Babes*, whom he could never have *pleasured* so much with his *kindenesse*, as he did with his *cruelty*; for where *his impiety did abound*, there *Christs pittie did superabound*; translating them from their *earthly mothers armes*, in this valley of *teares*, unto their *heavenly Fathers bosome*, in his Kingdome of *glory*. But more pertinent to the matter in hand is that of *Aaron* and *Miriam* to *Moses*, when they murmured against him, *Numb.* 12. where it is evident, that *God* had never so much *magnified him* to them, but for *their envy*. And that of the *Arians* to *Paphnutius*, when they put out one of his *eyes* for withstanding their *Heresie*: whom *Constantine* the Emperour, even for that very cause, had in such *reverence* and *estimation*, that hee would often

send

ſend for him to his *Court*, *lovingly imbracing* him, and *greedily kiſſing* the *eye* which had loſt his owne *ſight*, for maintaining that of the *Catholike Doctrine*: ſo that we cannot deviſe to *pleaſure Gods ſervants* ſo much, as *by deſpighting them*.

And thus you ſee how patient ſuffering is rewarded both *here* and *hereafter*; that we *loſe* what ever wee *doe loſe* by our *enemies*, no otherwiſe then the *husbandman loſeth his ſeed*: for whatever we part withall, is but as *ſeed caſt into the ground*, which ſhall even in *this life*, according to our *Saviours* promiſe, returne unto us the *increaſe of an hundred fold*, and in *the world to come*, *life everlaſting*, *Marke* 10. 29, 30. But admit *patience* ſhould neither be *rewarded here*, nor *hereafter*; yet it is a ſufficient *reward to it ſelfe*: for *hope* and *patience* are two ſoveraigne and *univerſall remedies* for all diſeaſes. *Patience* is a *counterpoyſon* or *antipoyſon* for all *griefe*. It is like the *Tree* which *Moſes* caſt into the *waters*, *Exod.* 15. 25. for as that *Tree* made the *waters ſweet*, ſo Patience *ſweetens affliction*; it is as *Larde* to the *leane meate* of *adverſity*. It makes the poore *beggar* rich, teacheth the *bondman* in a narrow *priſon* to enjoy all *liberty*, and *ſociety*; for the patient *beleever*, though he be *alone*, yet he never wants *company*; though his *diet* be *penury*, his *ſawce* is *content*: all his *miſeries* cannot make him *ſicke*: becauſe they are *diſgeſted* by patience. And indeed, it is not ſo much the *greatneſſe of their paine*, *as the ſmalneſſe of their patience*, that makes many miſerable; whence ſome have, and not unfitly reſembled our *fancies*, to thoſe *multiplying glaſſes*, made at *Venice*, which being put to the *eye*, make *twenty men* in *Armes* ſhew like a *terrible Army*. And every man is truely *calamitous*, that ſuppoſeth himſelfe ſo; as oftentimes we *die in conceit*, *before* we be *truly ſicke*; we give the

the *battell loſt*, when as yet we ſee not the *enemy*. Now *croſſes* are either *ponderous* or *light*, as the *Diſciples*, or *Scholers eſteeme* them: every man is *ſo wretched*, as he *beleeveth himſelfe* to be. The *taſte* of *goods* or *evills* doth greatly depend on the *opinion* we have of them, and *contentation*, like an old mans *ſpectacles*; makes thoſe *characters* eaſie and *familiar*, that otherwiſe would *puzzle* him ſhrewdly. *Afflictions* are as wee *uſe* them; there is nothing *grievous* if the *thought* make it not ſo: even *paine* it ſelfe (ſaith the *Philoſopher*) is in *our power*, if not to be *diſanulled*, yet at leaſt to be *diminiſhed* through *patience*: very *Gally-ſlaves*, ſetting light by their *captivity*, finde *freedome* in *bondage*. *Patience* is like a *golden ſhield* in the *hand*, to breake the *ſtroke* of every *croſſe*, and ſave the *heart* though the *body* ſuffer. *A ſound ſpirit*, ſaith *Salomon*, *will beare his infirmity*, *Prov.* 18. 14. *Patience* to the *ſoule*, is as the *lid* to the *eye*; for as the *lid* being *ſhut*, when occaſion requires, *ſaves* it exceedingly; ſo *patience* intervening betweene the *ſoule* and that which it *ſuffers*, ſaves the *heart whole*, and *cheeres the body* againe. And therefore, if you marke it, when you can paſſe by an *offence*, and take it *patiently* and *quietly*, you have a kinde of *peace* and *joy* in your *heart*, as if you had gotten a *victory*, and the *more your patience is*, ſtill the *leſſe your paine is*; for as a light *burthen* at the *armes end* weigheth *heavier* by much, than a *burthen* of treble weight, if it be borne on the *ſhoulders* which are made to beare; ſo if a man ſet *patience* to beare his *croſſe*, the weight is nothing to what it would be if that were *wanting*: In a word, *Patience* is ſo ſoveraigne a *medicine*, that it *cures* and *overcomes* all: it keeps the *heart* from *envy*, the *hand* from *revenge*, the *tongue* from *contumely*, the whole *body* from *ſmart*; it overcomes our

*enemies* without *weapons*: finally, it is such a vertue, that it makes *calamities* no *calamities*.

But what needs all this, men commonly say in necessitated *sufferings*, what *remedy* but *patience*: therefore *patience* is a confessed *remedy*. Wherefore, saith one, being *unable to direct events*, *I governe my selfe*; and if they *apply not themselves* to mee, I *apply my selfe* to them; if I *cannot fling* what I would, yet I will somewhat *mend it*, *by playing the cast* as well as I can.

O that all implacable persons who *double their sufferings* through long study of *revenge*, would learne this *lesson*, and *beare* what they must *beare* patiently: then would they finde that *patience* can no lesse *mitigate evils*, than *impatience exasperates them*. A profitable *prescription* indeed (may some say) but of an hard *execution*! hard indeed to an *impenitent sinner*, that hath *two burdens* on his *backe* at once, (*viz.* his *affliction*, and his *sin*, which addes weight to his *affliction*) to carry them so easily, as he that hath but one; namely his *affliction*. Yea, it is altogether impossible to flesh and bloud; for our *hearts* are like the *Isle Pathmos*, in which nothing will *grow*, but on *earth* which is *brought from other places*. If the *will* be *ours*, the *good will* is *Gods*: Wherefore if thou art onely beholding to *nature*, and hast nought but what thou broughtest into the *world* with thee, well mayest thou *envie at it*, but thou canst never *imitate it*; for to speake the truth, *faith* and *patience* are two *miracles* in a Christian. A *Protestant Martyr* being at the *stake*, in the midst of furious and outragious *flames*, cryed out, behold yee *Papists*, whom nothing will convince but *Miracles*; here see one indeed, for in this *fire* I feele no more *paine*, than if I were in a *bed of Downe*; yea it is to me like a *bed of Roses*: and *Cassianus* reporteth,

poseth, that when a *Martyr* was *tormented* by the *Infidels*, and asked by way of reproach what *miracle* his CHRIST had done; hee answered, hee hath done what you now behold; inabled me so to beare your *contumelies*, and undergoe all these *tortures so patiently*, that I am not once *moved*; and is not this a *miracle* worthy your taking notice of. Indeed, what have we by our *second birth*, which is not *miraculous* in comparison of our *naturall* condition? It was no lesse than a *miracle* for *Zacheus*, a man both *rich* and *covetous*, to give halfe his *goods* to the the *poore*, and make *restitution* with the residue, and all this in his *health*. It was a great *miracle*, that *Joseph in the armes of his Mistresse* should not burne with *lust*. It is a great *miracle* for a man to *forsake Houses* and *Lands*, and all that hee hath; yea, to *hate Father* and *Mother*, and *Wife* and *Children*, and his *owne life* to be *Christs Disciple*. It is a great *miracle* to *rejoyce in tribulation*, and *smile death in the face*. It is a great *miracle*, that of *fierce* and *cruell Wolves*, *Beares*, *Lyons*, we should bee transformed into *meeke Lambes*, and *harmelesse Doves*: and all this by the foolishnesse of *preaching Christ* crucified. Indeed they were no *miracles*, if *Nature* could produce the like *effects*: but she must not looke to stand in competition with *grace*. Saint *Paul* before his conversion, could doe as much as the proudest *naturall man* of you all; his words are, *If any other man thinketh that hee hath whereof he might trust in the flesh, much more I*, *Phil.* 3. 4. Yet when he speaks of *patience*, and *rejoycing in tribulation*, hee sheweth, That it was because the *love of God* was shed abroad *in his heart* by the *Holy Ghost*, which was given unto him, *Rom.* 5. 5. of himselfe hee could doe *nothing*, though hee were *able to doe all things through Christ*

*which ſtrengthned him*, *Phil.* 4. 13. Haſt thou then a deſire after this *invincible patience*? ſeek firſt to have the *love of God* ſhed abroad in thy *heart* by the *Holy Ghoſt*; which *love of God*, is like that *Rod of Mirtle*, which (as *Pliny* reports) makes the *traveller* that carries it in his *hand*, never to be *faint* or *weary*. Wouldſt thou have the *love of God*? aske it of him by *prayer*; who ſaith, if any of you lacke in this kinde, let him *Aske of God that giveth to all men liberally*, *and upbraideth not*, *and it ſhall bee given him*, *James* 1. 5. Wouldſt thou pray that thou mayſt be heard, *Aske in faith and waver not*, *for he that wavereth is like a wave of the Sea*, *toſt of the winde*, *and carried away*, *Verſ.* 6. Wouldſt thou have *faith*? bee diligent to *heare* the Word preached, for *Faith comes by hearing*, *Rom.* 10. 17. Unto him therefore that is able to doe exceeding abundantly above all that we can aske or thinke, I commend thee.

## CHAP. XXIII.

*Becauſe our enemies are ignorant.*

2. Reaſons in regard of our enemies are three. { 1 2 3 } becauſe { They are *ignorant*. / They are rather to be *pitied*, than maligned or reckoned of. / Their *expectation* may not bee anſwered. }

1. HE well conſiders *the ignorance of his enemies*, who being *carnall*, *fleſhly*, *unregenerate*, cannot diſcerne

discerne the *spirituall objects* at which they are offended. *Father forgive them* (saith our *Saviour* of his enemies) *for they know not what they doe*, *Luke* 23. 34. *Socrates* being perswaded to *revenge* himselfe of a fellow that *kicked* him; answered, if an *Asse had kickt me*, should I have set my wit to his, and *kicke him againe*; or if a *Mastife* had *bitten me*, would you have me *goe to Law with him*? And when it was told him another time, that such an one *spake evill* of him, he replyed; alas the man hath not as yet *learned to speak well*, but I have *learned to contemne what hee speakes*. *Diogenes* being told that many *despised* him, answered; It is the *wise mans portion to suffer of fooles*. *Aristotle*, being told that a simple fellow *railed* on him, was not once moved, but said, let him *beate me also being absent*, I care not; wee may well suffer *their words*, while God doth deliver us out of *their hands*: for if we goe on in a *silent constancy*, say our *eares be beaten*, yet our *hearts* shall be *free*. And this heroicall resolution had Saint *Paul*, that chosen Vessell; *I passe very little to bee judged of you*: (meaning blind sensualists) *or of mans judgement*, *he that judgeth me is the Lord*, 1 *Cor.* 4. 3, 4. and indeed, *an ounce of credit with God* is more worth than a *tallent of mens prayses*. *I regard not* (quoth *Plato*) *what every one saith*, *but what he saith*, *that seeth all things*: hee knew well enough that the *fame* which is derived from *fooles* and *knaves*, is *infamy*. *Cato* was much ashamed if at any time he had committed any thing *dishoneſt*; but else, what was reproved by *opinion onely*, never troubled him: yea, when a *foole struck him in the Bath*; and after, being sorry for it, *cryed him mercy*, he would not come *so neare revenge*, as to *acknowledge he had beene wronged*: Light injuries are made none

by a not regarding. The ignorant multitude among the *Jewes* said, that Saint *John* had a *Devill*; and that *Christ* was a *Glutton, and a Wine bibber*: But what saith hee by way of answer, *wisedome is justified of her Children*, *Matth.* 11. 18, 19.

Let none object the *Scribes* and *Pharisees* joyning with them, who were *great Schollers*: for no man *knowes so much*, but it is through *ignorance* that he *doth so ill*. Neither doth our *Saviour* enquire, what the *Pharisees*, or *Priests* reputed him; but *whom say men* (meaning those who minded his Doctrine) *that I the sonne of man am*, *Mat.* 16. 13. But this point I have handled at large in another place; therefore to avoid a *coincidence of discourse*, I passe it.

If men shall *hate* and *revile* thee for thy *goodnesse*, it must needs follow, that they are as *foolish* as they be *ungodly*: Now *yee suffer fooles* and *Idiots* to *jest*, and *play* upon you; yea, you take *pleasure in it*, so should yee *suffer these fooles gladly*, *because yee are wise*, as the *Apostle* speaks: 2 *Cor.* 11. 19. And certainly if the whole *world* doe *contemne* a generous *Christian*, he will even *contemne that contempt*, and not thinke it worthy a roome in his very *thoughts*, that common *receptacle* or place of entertainment. Much more if a single person, none of the wisest, will he *heare with patience*, and *say with Tacitus*, you are able *to curse*, and I *to contemne*: *Tu linguæ ego auribus sum Dominus*, you are master of *your tongue*, and I of *mine eares*. What saith one advisedly? when we are *provoked* to *fight* with *women*, the *best way* is to *runne away*. And indeed, he that *lets loose* his *anger* upon every occasion, is like him that *lets goe* his *Hawke* upon every *bayte*.

True, our *Gallants* that have more *heart* than *braine*, and more *pride* than either, thinke they play the *men*, when

when they dare one another to *fight*: like *boyes*, who ſhall goe fartheſt into the *durt*; or vie to ſee who can *drop* moſt *oathes*, whereof the *deepeſt* is a winning *Card* in this their *game* of *glory*. But what ſaith *Salomon*, if a *wiſe man* contend with a *fooliſh man*, whether hee be *angry*, or *laugh*; there is no reſt: *Prov.* 29. 9. Beſides, we may *apprehend* it a wrong, when it is none, if wee take not heed: for thoſe things paſſe many times for *wrongs* in our *thoughts*, which were *never meant* ſo by the *heart* of him that *ſpeaketh*. Words doe ſometimes *fly* from the *tongue*, that the *heart* did never *hatch* nor *harbour*; wherefore, unleſſe we have *proofes* that carry *weight* and *conviction* with them, let not our *apprehenſion* grow into a *ſuſpition* of evill; elſe while wee thinke to *revenge an injury*, we may *begin one*; and after that, repent our *miſconceptions*: And it is alwayes ſeene, that a good mans *conſtructions* are ever full of *charity* and *favour*; either this *wrong was not done*, or *not with intent of wrong*; or if that, *upon miſinformation*: or if none of theſe, *raſhneſſe* the *fault*, or *ignorance* ſhall ſerve for an *excuſe*. And indeed, in things that may have a *double ſenſe*: it is good to thinke the *better* was intended; for ſo ſhall we both keep our *friends*, and *quietneſſe*.

## CHAP. XXIV.

*Because they are rather to bee pittied than maligned, or reckoned of.*

2. BEcause their *adversaries* are rather to be contemptuously *pittied*, than *maligned* or *reckoned* of; and that whether wee regard their *present*, or *future* estate. Concerning the *present*; If a man *distracted* (and soare *wicked men* touching *spirituall things*) do *raile* on us, we are more sorry *for him*, than *for our selves*: Yea, who will take in evill part the *reproaches* and *revilings* of a man in his *feaver*: or who will be *angry* with a *dogge* for *barking*. (And such an one hath but the *minde* of a *beast*, in the *forme* of *a man*,) let us then doe the *like*, in a case not *unlike*: and not resemble *Ctesipho the wrastler*, who would not put up a *blow* at the *heeles* of an *Asse*, but like an *Asse* kickt her againe. When *Julian* in a mock asked *Maris*, *Bishop* of *Chalcedon*, why his *Galilean god* could not helpe him to his *sight*; he replyed, I am contentedly *blinde*, that I may not see such a *Tyrant* as thou art. *Anger alone*, *were it alone* in them, is certainly a kinde of *b senesse* and *infirmity*, as well appeares in the weakenesse of those Subjects in whom it raigneth, as *Children*, *Women*, *Old folkes*, *Sicke folkes*; yea, a soare *disease of the minde*. *Socrates* bidding good speed to a *dogged fellow*, who in requitall of his kinde salutation, returned him a base *answer*; the rest of his *Company*

*pany rayling* on the fellow, were reprehended by *Socrates*, in this manner: *If any one* (quoth he) *should passe by us diseased in his body, or distracted in his minde, should we therefore be angry? or had we not more cause to bee filled with joy and thankefulnesse, that wee our selves are in better case.* What need we returne *rayling* for *rayling*? All the harme that a common *Slanderer* can doe us with his *foule mouth*, is to *shame himselfe*. For his *words* are like *dust*, that men throw against the *winde*, which *flyes backe* into the throwers *face*, and makes him *blinde*: for as the *blasphemer* wounds *himselfe*, by *wounding Christ*: so the rayler *shames himselfe*, when he thinkes to *shame another*. Neither have they power to hurt us; *strong malice* in a *weake breast*, is but like a *heavy house*, built upon *slender crutches*.

True, they *conceit* of their *slanders* as the *Pope* of his *censures*, who if he put a *Traytor* into the *Rubricke*, he is presently a *Saint in heaven*; if he *curse*, or *excommunicate* a Christian, he must needs be *inroled in hell*: but we know their *words*, meere *Idols*, which as the *Apostle* witnesseth, are *nothing in the world*; and therefore trouble not thy selfe about them. What need had *David* to loade himselfe with an unnessary *weapon*? one *sword* can serve both his *enemy* and *him*: *Goliahs* owne *weapon* shall serve to *behead the Master*: so this mans owne *tongue* shall serve to *accuse himselfe*, and *acquit thee*. Yea, as *David* had *Goliah* to beare his *sword* for him; so thy very *enemy* shall carry for thee both *sword* and *shield*, even sufficient for *defence*, as well as for *offence*.

Wherefore in these cases it hath beene usuall for *Gods people*, to behave themselves like *dead Images*, which though they be *railed* on, and *reviled* by their *enemies*, yet *have eares, and heare not*; *mouthes, and speak not*;

*not; hands, and revenge not; neither have they breath in their nostrils*, to make reply? *Psal.* 115. 5, 6, 7. If you will see it in an *example*, looke upon *David*; hee was as *deafe* and *dumbe* at *reproach*, as any *stocke*, or *stone*. *They that seeke after my life* (saith he) *lay snares, and they that goe about to doe me evill, talke wicked things all the day*, (sure it was their *vocation* to *backebite* and *slander*) *but I was as deafe, and heard not; and as one dumbe, which doth not open his mouth. I was as a man that heareth not, and in whose mouth are no reproofes*, *Psal.* 38. 12, 13. This *innocent Dove* was also as *wise* as a *Serpent*, in stopping his *eares*, and refusing to *heare* the *voyce* of these blasphemous *Inchanters*, *charmed* they never so wisely.

And as their *words* are to be contemned by us, so are their *challenges* to *fight*: when a *young Gallant* would needs picke a *quarrell* with an *ancient tryed Souldier*, whose *valour* had made him *famous*: it was generally held, that he might *with credit refuse to fight* with him, untill his *worth* should be knowne *equivalent* to his: saying, your *ambition* is to win *honour upon me*, whereas I shall receive nothing but *disgrace from you*. The *Goshawke* scornes to *fly* at *Sparrowes*: Those noble *Dogs* which the *King of Albany* presented to *Alexander*, out of an overflowing of *courage*, *contemned* to encounter with any *Beasts*, but *Lyons*, and *Elephants*: as for *Stagges*, wilde *Boares*, and *Beares*, they made so little account of, that *seeing them*, they would not so much as *remove* out of their places. And so the *Regenerate man*, which *fighteth* daily with their *King*, *Satan*: scornes to *encounter* with his *servant*, and *slave* the *Carnall man*. And this is so farre from *detracting*, that it addes to his *honour*, and shewes his *courage*, and *fortitude*, to be right *generous*, and *noble*.

Againe

Againe ſecondly, the *wager* is *vnequall*, to lay the *life of a Chriſtian*, againſt the *life of a Ruffian*, (and the blind *ſword* makes no *difference of perſons*) *the one* ſurpaſſing *the other*, as much as *Heaven, Earth*; *Angels, men*; or *men, beaſts*: even *Ariſtippus* being *derided* by a *feareleſſe ſouldier*, for *drooping in danger of ſhipwracke*, could anſwer, thou and I have not the like cauſe to be *afraid*: for thou ſhalt onely loſe the *life of an Aſſe*, but I the *life of a Philoſopher*. The conſideration whereof, made *Alexander* when hee was commanded by *Philip* his Father, to *wreſtle* in the *games of Olympia*; anſwer, hee would, if there were any *Kings* preſent *to ſtrive with him*, elſe not; which is our very caſe: and nothing is more worthy our *pride*, then (that which will make us *moſt humble*, if wee have it) that we are *Chriſtians*. When an *Embaſſadour* told *Henry the fourth*, that Magnificent *King of France*, concerning the *King of Spaines* ample Dominions; Firſt ſaid hee, he is *King of Spaine*: is hee ſo, ſaith *Henry*? and I am *King of France*: but ſaid the other, he is *King of Portugall*; and I am *King of France*, ſaith *Henry*: Hee is *King of Naples*; and I am *King of France*: Hee is *King of Sicily*; and I am *King of France*: He is *King of Nova Hiſpaniola*; and I am *King of France*: He is *King of the Weſt Indies*; and I, ſaid *Henry*, am *King of France*: He thought *the Kingdome of France* onely, *equivalent to all* thoſe Kingdomes. The *application* is eaſie, the *practice* uſuall with ſo many, as know themſelves *heires apparent, to an immortall Crowne of glory*. And as touching their *future eſtate*, *Fret not thy ſelfe* (ſaith *David*) *becauſe of the wicked men, neither bee envious for the evill doers*; *for they ſhall ſoone be cut downe like graſſe, and ſhall wither as the greene hearbe*, *Pſal.* 37. 1, 2. This doth excellently appeare in that *remarkable example* of *Samaria*,

*maria*, beſieged by *Benhadad*, and his *Hoſt*, 2 *Kings* 7. 6, 7. As alſo in *Haman*, who now begins to *envy*, where *halfe an howre* ſince he had *ſcorned*: as what could ſo much vex that inſulting *Agagite*, as to be made a *Lagni* to a diſpiſed *Jew*: yea, not to menſion that which followed, ſtay but *one howre* more, the baſeſt *ſlave* of *Perſia* will not change conditions with this great *favourite*, though he might have his *riches* and former *honour* to boot.

I might inſtance the like of *Pharoah*, *Exod.* 15. *ver.* 9, 10, 19. *Senacharib*, *Eſa.* 37. *verſ.* 36, 37, 38. *Herod*, *Acts* 12. *verſ.* 22, 23. and many other, but *experience* ſhewes that no man can ſit upon ſo *high* a *Cogue*, but may with turning prove the *loweſt* in the *Wheele*; and that *pride* cannot climbe ſo *high*, but *juſtice* will ſit *above her*. And thus are they to be contemned and pitied *while they live*; and *when they dye*.

3. After death, *the Lord knoweth how to deliver the godly out of temptation* (ſaith *Peter*) *and to reſerve the unjuſt unto the day of judgement to be puniſhed*, 2 *Pet.* 2. 9. Alas, were thy *Enemy* ſure to injoy more *Kingdomes* then ever the *Devill* ſhewed *Chriſt*: to bee more *healthfull* than *Moſes*; to *live longer* than *Methuſelah*: yet being out of *Gods favour*, this is the end; to have his *Body* lye hid in the *ſilent duſt*, and his *Soule* tormented in *Hell fire*. And upon this conſideration, when *Dionyſius* the Tyrant had plotted the death of his *Maſter Plato*, and was defeated by *Platos eſcape* out of his Dominions; when the *Tyrant* deſired him in writing not to ſpeak evill of him, the *Philoſopher* replyed: That *he had not ſo much idle time as once to thinke of him, knowing there was a juſt God would one day call him to a reckoning*.

reckoning. The *Moone* lookes never the *paler* when *Wolves howle* against it; neither is she the *slower* in her *motion*, howbeit some *Sheepheard* or *Lyon* may watch them a good turne. Wherefore saith Saint *Gregory*, *pray* for thine *enemies*; yea, saith Saint *Paul*, be *gentle* toward *all* that doe thee evill, and *instruct them with meeknesse*, *proving if God at any time will give them repentance that they may know the truth, and come to amendment of life, out of the snare of the Devill, of whom they are taken prisoners to doe his will*, 2 *Tim*, 2. 25, 26. Which thing himselfe had formerly found of force, for with that *contrary* breath, I meane that one *prayer* which Saint *Steven* made at his *death*, he was of *a foe* made *a friend*, of a *Saul* a *Paul*, of a *Persecutor* a *Preacher*, of an *impostor* a *Pastor*, a *Doctor* of a *seducer*, of a *Pirat* a *Prelate*, of a *blasphemer* a *blesser*, of a *theefe* a *shepheard*, and of a *Wolfe* a *sheep* of *Christs fold*.

4. And lastly, if we consider our owne *future estate*, we have no lesse cause to *contemne their evill words*; for it is not materiall to our *well or ill being*, what *censures* passe upon us; the *tongues of the living* availe nothing to the *good* or *hurt* of those that *lye in their graves*; they can neither diminish their *joy*, nor yet adde to their *torment* (if they find any,) their is no *Common Law* in the *New Jerusalem*; their truth will be received, though either *plaintiffe* or *defendant* speakes it. Yea, there shall be a *resurrection* of our *credits*, as well as of our *bodies*. Nay, suppose they should turne their *words* into *blowes*, and (in stead of using their *tongues*) take up their *swords* and kill us, they shall rather pleasure than hurt us. When *John Baptist* was delivered from a double *prison*, of his owne, of *Herods*, and *placed in*

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*the glorious liberty of the Sonnes of God*, what did he loſe by it? His *head was taken off*, that it might be *crowned with glory*; he had no ill bargaine of it, they did but haſten him to *immortality*: and the *Churches* daily *prayer* is, *Come Lord Jeſus, come quickly*. Yea, what ſaid bleſſed *Bradford*? *In Chriſts cauſe to ſuffer death, is the way to Heaven on horſebacke*; which hath made ſome even *ſlight* the ſentence of *death*, and make nothing of it. It is recorded of one *Martyr*, that hearing the ſentence of his *condemnation* read, wherin was expreſt many ſeverall *tortures*, of *ſtarving, killing, boyling, burning*, and the like, which he ſhould ſuffer; he turnes to the people, and with a *ſmiling countenance* ſayes; *And all this is but one death*: and each Chriſtian may ſay (of what kinde ſoever his ſufferings bee) *The ſooner I get home, the ſooner I ſhall be at eaſe*. Yea, what ever threatens to befall him, hee may anſwer it as once that noble *Spartan*, who being told of the *death of his Children*, anſwered, I knew well they were all *begot mortall*. Secondly, that *his goods* were *confiſcate*, I knew what was but *for my uſe*, was not mine. Thirdly, that his *honour* was *gone*, I knew *no glory* could be *everlaſting* on this miſerable *Earth*. Fourthly, that his *ſentence* was *to dye*; that's nothing, *Nature* hath given *like ſentence both of my condemners and me*. *Wicked men* have the advantage of the *way*, but *godly men of the end*: Who *feare not death*, becauſe they *feared God in their life*.

So we ſee the *cudgell* is not of uſe, when the *Beaſt* but onely *barkes*: nay tell me, how wouldſt thou indure *wounds for thy Saviour*, that canſt not indure *words for him*? if when a man *reviles thee* thou art *impatient*, how wouldeſt thou *afford thy*

*aſhes*

*ashes to Christ*, and write *patience* with thine owne *blood?*

## CHAP. XXV.

*That their expectation may not bee answered.*

3. BEcause he will not answer his *enemies expectation*; in which kinde he is *revenged of his enemy*, even while hee *refuseth to revenge himselfe*. For as there is no such *griefe* to a *Jester* or *Jugler*, as when he doth see that with all his *jests*, *tricks*, and *fooleries*, hee cannot move *mirth*, nor change the *countenances* of them that *see* and *heare* him; so there can be no greater *vexation* to a wicked and *malicious enemy*, than to see thee no whit *grieved* nor *moved* at his malice against thee; but that thou dost so beare his *injuries*, as if they were none at all. Yea, he which makes the *tryall*, shall find that his enemy is *more vexed with his silence*, than if he should *returne like for like*.

*Dion* of *Alexandria* was wont to take this *revenge* of his *enemies*; amongst whom there was one, who perceiving that by *injuring* and *reviling* of him he could not move him to *impatience*, whereby he might have *more scope to raile*; went and made away with himselfe, as *Brusonius* reports. And *Mount* [illegible]*els* us of a *Citizen* that having a *Scould to his Wife*, would

would play on his *Drum* when shee *brawled*, and rather seeme to be *pleased* with it, than *angry*; and this for the present did so *mad her*, that she was *more vexed with her selfe, than with him*: but when shee saw how it succeeded, and that this would not prevaile, in the end it made her quite *leave off* the same, and prove *a loving wife*, that so shee might *overcome him with kindnesse*, and winne him to her *bow*, by *bending* as much the other way; that so, like a *prudent Wife*, she migh *command her Husband by obeying*. And whosoever makes the *tryall*, shall finde, that *Christian patience*, and *magnanimious contempt*, will in time either *draine the gall out* of bitter spirits, or *make it more overflow* to their owne disgrace.

At least it will *still the barking tongue*, and that alone will be *worth our labour*.

*Satan* and his *instruments* cannot so *vex us with sufferings*, as we *vex them with our patience*. It hath been a *torment to Tyrants*, to see that they were no way able, either with *threats* or *promises*, *kindnesse* or *cruelty*, to make the *Christians yeeld*: but that they were as *immoveable as a Rock*; it being *true* of them which is but *fained* of *Jupiter*; namely, that neither *Juno through her riches*, nor *Mercury through his eloquence*, nor *Venus through her beauty*, nor *Mars through his threats*, nor all the *rest of the gods*, though they *conspired together*, could pull him *out of Heaven*. Neither feared they to *dye*, knowing that *death* was but their *passage* to a state of *immortality*. But to goe on, *you cannot anger a wicked man worse than to doe* well, yea, he *hates* you more *bitterly* for this and the *credit you gaine* thereby, then if you had *cheated him of his patrymony* with *your owne diseredit*: nor

nor doe they more *envy our grace*, then they *rejoyce to see us sinne*: For what makes *God angry*, makes *them merry*. And they so *hunger* and *thirst* after our *discredit*, that should we through passion but overshoot our selves in returning *like for like*, or in doing more than befits us, they would *feed themselves* with the report of it: for like *flesh-flyes* our *wounds* are their chiefe *nourishment*, and nothing so *glads their hearts*, or *opens their mouthes*, with insolency and triumph.

Besides what is scarce thought a *fault in other men*, is held *in us a hainous crime*: When they could not *accuse Christ of sinne*, they *accused him for companying with sinners*, and doing *good* on the *Sabboth-day*. When the *Rulers* and *Governours* could finde no fault in *Daniel* concerning the *Kingdome*, hee was so faithfull, they aleadged his *praying to God*, and brought that within compasse of a *Premunire*, *Dan.* 6. 4, 13.

The *World* is ever taxing *the least fault* (yea *no fault*, or rather the *want of faults*) in the *best men*, because one imaginary *cloude* in a *just man*, shall in their censure *darken* all the *starres* of his *graces*; yea, the smallest *spot* in his *face*, shall excuse all the *sores* and *ulcers* in their *bodyes*: so that by answering their expectation, or by *returning* like for like; we shall both *wrong our selves*, and *pleasure them*; which is like the setting of a mans owne *house on fire* through carelesnesse, in which case he not onely *hates the losse*, and *scorches himselfe* in it, but must *give five pounds to the Sheriffe* also, if it be in London. So that the best *answer* is either *silence*, or *laughter*; or if neither of these will doe, a *Cudgell*. The *best answer* to words of scorne and petulancy,

saith learned *Hooker*, is *Isaac's Apologie* to his brother *Ismael*, the *Apologie* which *patience* and *silence* make, (*no Apologie*) and we have our *Saviours* president for it: for when *false witnesses* rose up and *accused him falsely* before the *Priests*, *Scribes*, and *Elders*, it is said, that *Jesus held his peace*: that infinite wisdome knew well, how little satisfaction there would bee in answers, where the *Sentence* was *determined*; where the *Asker* is *unworthy*, the *Question captious*, *words bootlesse*, the best *answer* is *silence*. Let our *Answer* then to their *Reasons* be, *No*; to *their scoffes*, *nothing*. And yet, when the *slanders* which light on our *persons*, rebound to the discredit of our *profession*, it behoveth us not to bee *silent* in answering *truly*, when as our adversaries are *eloquent* in objecting *falsely*; an indignity which onely toucheth our *private persons*, may be dissembled; as *Austin* replyed to *Petillian*, *Possumus esse in his copiosi pariter, sed nolumus esse pariter vani*. But in the other case, the *retorting* of a poysoned *weapon* into the adversaries owne *breast*, is laudable.

It is the weaknesse of some *good natures* (the more is the pitty) to *grieve* and to be *angry* at wrongs received, and thereby to give *advantage* to an *enemy*. But what would *malice* rather have, than the *vexation* of them whom it *persecutes*? We cannot better *please an adversary*, than by *hurting our selves*: and this is no other than to *humour envie*, *to serve the turne of those that maligne us*, and *draw on that malice*, whereof we are *already weary*: whereas *carelesnesse puts ill will out of countenance*, and makes it *with-draw it selfe in a rage*, as that which doth but *shame the Authour*, *without hurt of the Patient*. In a causelesse wrong, the *best remedy* is contempt of the Author.

CHAP. XXVI.

## CHAP. XXVI.

*Because it is for our credit to be evill spoken of by them, and would be a disparagement to have their good word.*

3. Reasons joyntly respecting our selves and our enemies, are two. Because it: 1. Were a *disparagement* to have their good word. 2. Is the *greatest praise* to be *dispraised* of them.

THese *two reasons* being neere of kinne, in speaking of them, I will cast *both* into the similitude of a Y, which is *joyned* together at one *end*, *braucht* in the *middle*. And first to joyne them both together.

The *condemnation* and *approbation* of *wicked men*, is equally *profitable* and *acceptable* to *good men*: for *every word* they speak of the conscionable, is a *slander*, whether it be *good* or *evill*: whether in *praise* or *dispraise*, his very *name* is *defiled* by comming into their *mouthes*; or if this doe not hold in all cases, yet (as a *Reverend Divine* saith) it is a *praise to the godly*, to be *dispraised of the wicked*; and a *dispraise* to be *praised* of them: their *dispraise* is a *mans honour*, their *praise his dishonour*: so that when *deboyssed persons* speake ill of a man, especially their *Minister*, *the worse the better*; for to be *well spoken of by the vitious*, and *evill by the vertuous*; to have

the *praise of the good*, and the *dispraise of the bad*, is all one in effect, as *Salomon* sheweth; *They that forsake the Law* (saith he) *praise the wicked*; *but they that keep the Law, set themselves against them*, Prov. 28. 4.

Thus much of both *Reasons* jointly, now of each *severally*; and first, That it is a *disparagement to a godly man to be well spoken of by the wicked.*

When it was told *Antisthenes*, that such an one who was a *vitious person*, spake *good words* of him, he answered, *What evill have I done, that this man speakes well of mee?* To be praised of *evill* men (saith *Bion* the Philosopher) is as *evill*, as to be praised for *evill doing*: For such, like *Garlick*, suck onely the *ill vapours* from all they come neere. Out of which consideration, our *Saviour Christ* rejected the *evill spirits testimony*, which though it were *truth*, yet he would not suffer the *Devill* to say, *Thou art the Christ the Sonne of God*, or *that Holy One*; but rebuked him sharply, and injoyned him to hold his peace, *Luke* 4. 35. No he would not suffer the *Devils* at another time to say, That they knew him, *Vers.* 41. And good *reason*, for hee knew that the *Devils commendations* would prove *the greatest slander* of all. Neither would Saint *Paul* suffer that *maid* which had a *spirit of Divination*, to say, he was *the Servant of the most High God*, *which shewed them the way of Salvation*, *Acts* 16. 17, 18. well knowing that *Sathan* did it to this end, that by his *testimony* and *approbation*, he might cause them (which formerly beleeved his *Doctrine*) to *suspect him* for an *Impostor* and *Deceiver*, and that he did his *miracles* by the helpe of some *Familiar spirit*. And indeed, if the *good report of wicked men*, who are set on worke by *Sathan*, did not derogate from the *godly*, or from the *glory of God*, *Sathan* should be *divided* against himselfe:

ſelfe; and *if Sathan be divided againſt himſelfe*, ſaith our Saviour, *how ſhall his Kingdome ſtand?* Now we know he ſeeketh to *advance his Kingdome* by all poſſible meanes, and conſequently in this.

Wherefore if wee enjoy any *wicked mans love*, and have his *good word*, we may juſtly *ſuſpect our ſelves* are faulty in one kinde or other; for 'tis ſure he could not doe ſo, except he ſaw *ſomething in us like himſelfe*. If every thing were *unlike him*, how is it poſſible hee ſhould love us? *Difference breeds diſunion*, and ſweet congruity is *the Mother of love*. This made *Ariſtotle*, when a *Rakeſhame* told him, he would rather be *hanged by the necke*, than be *ſo hated of all men as he was*, reply, And I would be *hanged by the neck*, ere I would bee *beloved of all, as thou art*; And *Phocion*, to aske, *when the people praiſed him, what evill have I done?* It was a *juſt doubt in him*, and not an *unjuſt* in any that are vertuous *like him*; which occaſioned one to ſay, *their hatred I feare not*, neither doe I *regard their good will*.

Secondly, *a wicked mans tongue* is ſo farre from being a ſlander, that it makes *for our credit, to be evill ſpoken of* by them. *To be evill ſpoken of by wicked men*, ſaith *Terence, is a glorious and laudable thing*; and another, *It is no ſmall credit with the vile, to have a vile eſtimation*. As a *wicked* mans *glory is his ſhame*, ſo the *godly* mans *ſhame* (for doing good) *is his glory*: and to be *evill ſpoken of for well-doing*, is *peculiar to good men*; as *Alexander* uſed to ſpeake of *Kings*. Yea, ſaith *Epictetus*, *It is the higheſt degree of reputation, for a man to beare evill when he doth well*. And *Job* is of his *judgement*, which makes him ſay, *If mine adverſary ſhould write a booke againſt me, would I not take it upon my ſhoulder, and bind it as a Crowne unto me? Yes, I would, &c. Job* 31. 35, 36, 37. And who having the *uſe of Reaſon*, (eſpecially

ſanctified) will not conclude, that *Religion* and *Holineſſe* muſt needs be an *excellent* thing, becauſe it hath ſuch enemies as *wicked men*, and *wicked ſpirits*? What ſaith that *Ethnick* in *Seneca*, in this behalfe: *Men ſpeake evill of mee, but evill men. It would grieve mee if Marcus Cato, if wiſe Lælius, if the other Cato, or either of the Scipioes, ſhould ſpeake ſo of me, but this as much comforts me*: for to be *diſliked of evill men*, is to be *praiſed for goodneſſe*. Indeed, to heare that a *good man ſpeaker evill of us*, as its poſſible (though rare) from him to *credit a falſe report*, and ſo crediting it, to *report it too* goes to the very *heart*, and fetcheth from thence *teares* into the *eyes*; and into the *mouth words of paſſion*, and *admiration*: as when *Cæſar* ſaw that *Brutus* was one of them that helped to *ſtab him* with *bodkins* in the *Senate houſe*, he cryed out, And art thou there my *Son*: but if a hundred other men doe the ſame, *if wiſe, wee value it not*. Why, *O happy art thou*, ſaith *Picus Mirandula, who liveſt well amongſt the bad; for thou ſhalt either win them, or ſilence them, or exaſperate them: If thou win them, thou ſhalt ſave their ſoules, and adde to thy own glory; If thou ſilence them, thou ſhalt diminiſh of their torment, and prevent the contagion of their ſinne; If thou exaſperate them thereby to hate and traduce thee for thy goodneſſe, then muſt happy; for thou ſhalt not onely be rewarded according to the good which thou do'ſt, but much more according to the evill which thou ſuffereſt*. And S. *Peter*, *If any man ſuffer as a Chriſtian*, (that is, for righteouſneſſe ſake) *let him not bee aſhamed; but let him glorifie God in this behalfe*, 1 *Pet.* 4. 15, 16. The reaſon is given by Saint *Auſtin*, with whom *this ſpeech was frequent*; *They that backbite me, &c. doe againſt their wills increaſe my honour, both with God, and good men*. Alas, the *durty feet* of ſuch *Adverſaries*, the more they *tread* and *rub*, the more

*luſtre*

*luſtre* they give the *figure graven in gold*; their cauſeleſſe *aſperſions* doe but *rub our glory the brighter*. And what elſe did *Judas*, touching *Mary*, when hee *depraved* her in our *Saviours* preſence, for powring that *pretious ointment* on his *feet*? *John* 12. which was the onely *cauſe*, that in remembrance of her it ſhould bee ſpoken to *her praiſe*, *whereſoever the Goſpell ſhould bee preached throughout the whole world*, *Mar.* 14. 9. O what a *glorious renowne* did the *Traytors reproach* occaſion her? like as the *treaſon of Pauſanias*, augmented the *fame of Themiſtocles*.

Yea, their *evill report* may poſſibly *inrich a man*; A friend of mine came to *preferment* by being *reproached* for his *goodneſſe*, in the preſence of a religious Gentleman.

And this is the hurt which *lewde men* doe to the *godly*, if they are *godly wiſe* that heare them; when they thinke to *taxe*, *and traduce us*; they doe in truth *commend us*, and we may ſay of their *words*, as he ſaid of *good fellowes*, the *better* the *worſe*, and the *worſe* the *better*.

Indeed, *ſwiniſh men* may beleeve their *miſ-reports*, becauſe they are *Judges*; which for the moſt part will *enquire* no farther, but beleeve at firſt: but the *wiſe* know their *tongues* to be no *ſlander*; yea, they will either *ſmell* out the *Serpents enmity* in the relator, or *ſpy out* in his *lyes* one *lame leg* or other; as *lyes* are rarely without. And indeed, if *ill tongues* could make men *ill*, *good men* were in a *bad taking*.

Now to make ſome *uſe of this point*: If the *language* of *wicked men* muſt be *read like Hebrew*, *backward*, and that all *good men* do ſo for the moſt part, it being a *ſure rule*, that whoſoever preſently gives *credit to accuſations*, is either *wicked* himſelfe, or very *childiſh* in diſcretion;

then let us count their *slanders*, *scoffes* and *reproaches* the most noble and *honourable badges and ensignes of honour and innocency* that can be: And in case we are told that any such person doth *raile* on us, let our *answer* be, he is not *esteemed*, nor his words *credited* of the meanest *beleever*, which understands any thing of *Sathans wiles*.

Secondly, care not to have *ill men speake well of thee*, for if thou wert *worse*, thou shouldst heare *better*; if thou wouldest be as *lewd* as they are, thou shouldest *never heare an ill word* from them.

Thirdly, looke not to have *every mans good word*, since some are as deeply *in love with vice*, as others are *with vertue*: Besides, a man may as well *draw* all the *aire* into his *mouth* with a *breath*, and keep it: as purchase *every mans good word*.

Indeed, if a man were *able*, and *willing* to be at the *charge*; he might *stop their mouthes with money*: for *Philip of Macedon* having given a great *reward* to one that *spake evill* of him, was after that *highly praised* by him, which made him conclude, that it *lieth in our selves*, and in our owne power, either *to be well, or ill spoken of*; but this is not a *remedy of Gods prescribing*: besides, a man had *better endure the soare*, than be at such *cost* for a *plaister*. And thus wee see, that a man of a *good life* needeth not feare any who hath an *evill tongue*, but rather *rejoyce* therein; for he shall be praised of *Angels in Heaven*, who hath, by renouncing the *world*, eschewed the praises of *wicked men on earth*.

CHAP. XXVII.

## CHAP. XXVII.

*Becauſe our enemies may learne, and be wonne by our example.*

4. IN the fourth place, one reaſon why we beare *injuries* ſo *patiently*, is, That our *enemies and others* may *learne* and *be wonne* by our *example*, which oft prevailes more than *precept*: As how many *Infidels* were wonne to the *Chriſtian Faith*, by ſeeing *Chriſtians* endure the *flames* ſo *patiently?* when their *enemies* were forc't to *confeſſe*, *ſlaine* they are, but *not conquered*. Thoſe whom *precepts* doe not ſo effectually move, we ſee them ſometimes induced by *examples*. *Sozomen* reports, that the *devout life of a poore captive Chriſtian woman*, made a *King*, and all his *family*, imbrace the *Faith of Jeſus Chriſt*. *Euſebius* from *Clement* reports, that when a wicked *accuſer* had brought S. *James* to *condemnation*; ſeeing his *Chriſtian fortitude*, he was touched in *conſcience*, confeſſed himſelfe a *Chriſtian*, and ſo was taken to *execution* with him: Where, after *confeſſion*, and *forgiveneſſe*, they *kiſſed*, and *prayed* for each other, and ſo were *both beheaded* together. In the *Duell* of *Eſſendon*, betweene *Canutus*, and *Edmond Ironſide*, for the *prize* of the *Kingdome of England*: after long and equall *combate*, finding each others *worth* and *valour*, they caſt away their *weapons*, embraced and concluded a *peace*, putting on each others *apparrell*, and *armes*; as a cere-

a ceremony to expresse the *atonements* of their mindes, as if they made *transaction* of their persons one to the other; *Canutus*, being *Edmond*; and *Edmond*, *Canutus*. Wherefore *in all things* (saith *Paul* to *Titus*) *shew thy selfe an example of good workes*, *Tit.* 2. 7. Vnder the *generall* of good workes is included *Patience*, as one maine *speciall*. *The servant of the Lord must not strive* (saith *Paul* to *Timothy*) *but must be gentle towards all men*, *suffering the evill men patiently*, *instructing them with meekenesse that are contrary minded*, *proving if God at any time will give them repentance*, *that they may know the truth*, 2 *Tim.* 2. 24, 25.

And it stands to good *reason*, for first every *Christian* is, or ought to be a *crucified man*.

Secondly, *love* is *Christs badge*, the nature whereof is to *cover offences*, with the *mantle of peace*.

And thirdly, *Religion* bindes us to *doe good* unto all, even *our enemies*; so resembling the *Sunne*, which is not scornfull, but *lookes* with the *same face* upon *every plot of earth*; not onely the *stately Pallaces* and *pleasant Gardens*, are visited by his *beames*; but *meane Cottages*, but *neglected Boggs*, and *Moates*. And indeed, *sincerity* loves to be *universall*, like a *light in the window*, which not onely *gives light* to them that are in the *house*, but also to *passengers* in the *street*; well knowing that the *whole earth*, and every condition is *equidistant from heaven*: if *God* but vouchsafe to shew *mercy*, in which case who would not doe his utmost. *Aristippus* being demanded, why he tooke so patiently *Dionysius* spitting in his *face*, answered, *the Fishermen to take a little Gudgeon*, *doe abide to be imbrued with slime and salt water*; *And should not I*, *a Philosopher*, *suffer my selfe to be sprinkled with a little spittle*, *for the taking of a great Whale?*

The

The *House of God*, is not built up with *blowes*. A *word* seasonably given, after we have received an *injury*, like a *Rudder*, sometimes *steeres a man* quite into *another course*. The nature of many men is *forward to accept of peace*, if it be offered them; and *negligent to sue for it* otherwise: They can spend *secret wishes* upon that which shall cost them no *endeavour*; unlesse their *enemy* yeelds first, *they* are resolved to stand out: But if once their *desire* and *expectation* be answered, the least *reflection of this warmth* makes them yeelding and pliable: and that *endeavour* is spent to *purpose*, which either *makes a friend*, or *unmakes an enemy*. We need not a more pregnant *example* than the *Leviter father in Law*; I doe not see him make any meanes for *reconciliation*: but when *remission* came home to his *doore*, no man could *entertaine* it more *thankefully*, seeing such a singular example of *patience*, and *good condition* in his *Sonne*. When *Iron* meets with *Iron*, there is a *harsh* and *stubborne jarre*; but let *Wooll* meet that *ruffer mettle*, this *yeelding* turnes *resistance* into *embracing*: Yea, a man shall be in *more estimation* with *his enemy*, (if ingenous) having vanquisht him this way; then if hee had never beene *his enemy* at all. Thy greatest *enemy* shall, if hee have any sparke of *grace*; yea, if hee have either *bowels*, or *braines*, confesse ingenuously to thee, (as *Saul* once to *David*) *Thou art more righteous than I, for thou hast rendred me good, and I have rendred thee evill*; as what *heart of stone* could have acknowledged lesse: *Saul would* have *kil'd David*, and *could not*; *David could* have *kil'd Saul*, and *would not*. Besides, the *approbation of an enemy*, (as one saith) is more than the *testimony of a whole Parish*; of *friends*, or *neuters*. And such a *conquest* is like that which *Exagrius* recordeth of the *Romans*, namely; That they got such a *victory* over *Chosroes*,

*roes*, one of the *Persian* Kings, that this *Cosroes* made a *Law*, That never after any Kings of *Persia* should move *warre* against the *Romans*. Actions *salved* up with a free *forgivenesse*, are as not done: Yea, as a *bone* once *broken*, is *stronger after* well *setting*; so is *love* after such a *reconcilement*.

Whereas by returning a *bitter answer*, he makes his *enemies case his owne*: even as a *mad dog biting* another dog, maketh him that is *bitten* become *mad too*.

But this is not all, for happily it may (and not a little) further *Gods glory*, and make *Satan* a loser: as thus, let us shake off their *slanders*, as *Paul* did the *Viper*; and these *Barbarians*, which now conceive so basely of *Gods people*, will change their *mindes*, and say we are *petty gods*; Yea, will they say, surely theirs is a *good* and *holy*, and *operative Religion*, that thus changes and *transformes them* into *new Creatures*. The hope whereof should make us thinke no *indeavour* too much. For if *Zopyrus* the *Persian* was content (and that *voluntarily*) to sustaine the *cutting off* his *nose*, *eares*, and *lips*, to further the enterprize of his Lord *Darius* against proud *Babylon*; what should a *Christian* bee willing to *suffer*, that the Lord of *Heaven* and *Earths* cause may bee furthered against proud *Lucifer*, and all the *powers of darknesse*? But suppose thy *patient* yeelding produceth no such *effect*, as may answer these or the like *hopes*, yet have patience still, and that for *three reasons*.

1. First, seeme you to *forget him*, and he will the sooner *remember himself*.

2. It oft fals out, that the *end of passion* is the *beginning of repentance*. Therefore if not for *his sake*, yet

yet at leaſt for *thy owne ſake* be ſilent; and then in caſe thou *heareſt* further of it from *another*, if ill, *beware of him*, but *condemne him not*, untill thou hea-reſt his owne *Apologie*, for

*Who judgement gives, and will but one ſide heare.*
*Though he judge right, is no good Juſticer.*

Or laſtly, if not for *his ſake*, nor *thine owne*, then for *Gods ſake* have patience: and *beare with him*, be-cauſe *his maker beares with thee.*

## CHAP. XXVIII.

*Becauſe they will not take Gods Office out of his hand.*

5. Reaſons in regard of God are three. The { 1, 2, 3 } { hath reſpect to his } { *Office.* / *Commandement.* / *Glory.* }

*Reaſon,*

1. BEcauſe hee will not take *Gods Office* out of his hand, who ſaith, *avenge not your ſelves, but give place unto wrath, for vengeance is mine, and I will repay it*, Rom. 12. 19. *Peter* ſpeak-ing of our *Saviour Chriſt*, ſaith, *When he was revi-led, he reviled not againe; when he ſuffered, he threat-ned*

*ned not, but committed it to him that judgeth righteouſly.* 1 *Pet.* 2. 23. And the Prophet *David* of himſelfe, *I returne not reviling for reviling, for on thee, O Lord, do I wait, thou wilt heare me, my Lord my God*; meaning, if I call to thee for a juſt revenge, *Pſal.* 38. 13, 14, 15. If the *Lord* ſee it meet that our *wrongs* ſhould be *revenged* inſtantly, he will doe it himſelfe; as hee revenged the *Iſraelites* upon the *Ægyptians*: and ſo that all *ſtanders by* ſhall ſee their *fault* in their *puniſhment*, with admiration. *Now I know*, ſaith *Jethro*, *that the Lord is greater than all the gods; for as they have dealt proudly with them, ſo are they recompenced, Exod.* 18. 11. And as once he revenged *Davids* cauſe upon *Nabal*, For *about ten dayes after, the Lord ſmote Nabal that he dyed*, ſaith the Text: and it followes, when *David* heard that *Nabal* was dead, *hee ſaid, Bleſſed be the Lord, that hath judged the cauſe of my rebuke at the hand of Nabal, and hath kept his ſervant from evill; for the Lord hath recompenced the wickedneſſe of Nabal upon his owne head,* 1 *Sam.* 25. 38, 39. And that infinite wrong of railing *Shimei*, being left to the *Lord*, he did revenge it, in giving *Shimei* up to ſuch a *ſtupidity*, that he ran himſelfe wilfully upon his owne *deſerved* and *ſhamefull death*.

Or if *God* doe it not *himſelfe* by ſome immediate *judgement*, nor by the hand of the *Magiſtrate*, yet he will ſee that *ſome other* ſhall doe it, though the wronged party be willing to put it up: as for example, *Samſons Father-in-Law* for taking away his *Wife*, and ſhee for her *falſhood*, though they were not puniſhed by him that received the wrong, yet the *Philiſtims burnt* both *her*, and *her Father*, *Judg.* 15. Againe, though the *Philiſtims* were not puniſhed by the

the *Ammite*, or his *daughter* whom they *burnt* with *fire*; yet they were by *Samson*, who *smote* them *hip* and *thigh* with a mighty *plague*, *Judg.* 15. From which *examples* we may draw this *argument*, If the *Lord* thus revenge the cause of *mens particular*, and personall *wrongs*, much more will hee revenge *his owne cause*: for in this case I may say to every *child of God* which suffereth for *Religions sake*, as *Jahaziel* by the *Spirit of God* said unto all *Judah* the inhabitants of *Jerusalem*, and King *Jehosaphat*; *The battell is not yours, but Gods, wherefore you shall not need to fight in this battell, stand still, move not, and behold the salvation of the Lord towards you*, 2 *Chron.* 20. 15, 17. Yea, it stands upon *Christs honour* to maintaine those that are in *his worke*. And *Gods* too, to defend such as *suffer for his sake*; and hee that *traduceth*, or any way *wrongs* thee for thy goodnesse, his *envy* strikes at the *Image of God* in thee; because hee hath no other way to extend his *malice* to the *Deity* it selfe; as is apparent by these *Scriptures* which will be worth thy turning to: *Psal.* 44. 22. & 69. 7. & 83. 2. to 10. *Prov.* 19. 3. *Rom.* 1. 30. *Matth.* 10. 22. & 25. 45. *Luke* 21. 17. *Zach.* 2. 8. 1 *Sam.* 17. 45. *Psal.* 74. 22, 23. *Acts* 5. 39. *Psal.* 139. 20. *Isay* 54. 17. 1 *Thess.* 4. 8. *John* 15. 18. to 26. *Numb.* 16. 11. *Saul, Saul*, saith *Christ*, seeing him make havock of the *Church*, *why persecutest thou mee*; *I am Jesus whom thou persecutest*: *Acts* 9. 4, 5. and *Jesus* was then in *Heaven*. *Cain* imbrewes his *hands* in the *blood* of his owne brother, because he *was better*, and *better accepted* than himselfe: *God* takes upon him the *quarrell*, and indeed it was for his sake that *Abell* suffered.

Now if we may safely *commit our cause*, and *our selves*

*ſelves to God* in the *greater matters*: much more in *petty things*, as are evill words.

I but, ſaith the *weake Chriſtian*, I am ſo *wronged*, *reviled*, and *ſlandered*, that it would make a man *ſpeak*, like *Æagles* that *famous wreſtler*, that never *ſpake* before in his life. Anſwer, There is no ſuch neceſſity.

For firſt: Who ever *was*, that *was not* ſlandered?

Secondly: let him *ſpeake* evill of thee, yet others ſhall not *beleeve* him; or if the *evill* and *ignorant* doe, yet report from *wiſe* and *good men* ſhall ſpeak thee vertuous.

Yea; Thirdly: though of ſome the *ſlanderer* bee *beleeved* for a while, yet at laſt *thy actions* will outweigh *his words*; and the *diſgrace* ſhall reſt with the intender of the ill. The *conſtancy* of a mans *good behaviour* vindicates him from *ill report*.

Fourthly, there's no cauſe of thy *anſwering*, innocency needs not ſtand upon its owne juſtification; for *God* hath undertaken to *vindicate* it, either by *friends*, as when *Jonathan* and *Michael*, both *ſon* and *daughter*, oppoſed their own *Father* in his evil intents to take *Davids* part, and vindicate his *reputation*, 1 *Sam.* 19. 4. 5. 11. 12. or by *enemies*, as when *Pilate* pronounced him *innocent*, whom he *condemned* to die: which ſhewes that innocency cannot want abettors: and when *Caiaphas* was forc't to *approve* that *Chriſt* in the *chaire*, whom hee *condemned* on the *bench*. And when *Julian* was compelled to cry out, O *Galilean*, thou haſt overcome. And when *Balaam* was forc't to *bleſſe* thoſe for *nothing*, whom he was *hired* to *curſe*. They that will *ſpeake the evill* they ſhould not, ſhall bee driven to *ſpeake the good* they would not.

Or

Or by *ſtrangers* that ſtand by, as when young *Daniell* ſtept up to cleare *Suſanna*, of that fowle aſperſion.

Or laſtly, by *himſelfe*, as he often vindicated *Mary*; O holy *Mary*, I admire thy *patient ſilence*; thy *Siſter* blames thee for thy *piety*; the *Diſciples* (afterwards) blame thee for thy *bounty*, and *coſt*; not a word falls from thy *lips* in a juſt vindication of thine *honour*, and *innocency*; but in an humble *taciturnity*, thou leaveſt thine anſwer to thy *Saviour*: How ſhould we *learne* of thee, when we are complained of for well doing; to *ſeale up our lippes*, and expect our righting from above. And how *ſure*, how *ready* art thou O *Saviour*, to *ſpeake* in the cauſe of the *dumbe*; *Martha, Martha, thou art carefull, and troubled about many things; but one thing is needfull, and Mary hath choſen the better part.* What needed *Mary* to ſpeake for her ſelfe, when ſhee had ſuch an *Advocate*; ſhe gave *Chriſt* an *unction of thankefulneſſe*, hee gave her an *unction of a good name*; a thing better than *ointment*, *Eccleſ.* 7. 1. Againe, the *Leaper* praiſeth *God*, *Chriſt* praiſeth the *Leaper*.

True, ill *tongues* will be walking, but we need not *repine* at their *inſolency*; why ſhould wee anſwer every *dog* that *barkes*, with *barking againe*.

But admit *God* ſhould omit to *revenge* thy cauſe, yet, *revenge* not thy ſelfe in any caſe: for by *revenging* thine owne quarrell, thou makeſt thy ſelfe, both the *Judge*, the *Witneſſe*, the *Accuſer*, and the *Executioner*: onely uſe for thy reſcue, *Prayer to God*, and ſay as *Chriſt* hath injoyned, *lead me not into temptation, but deliver me from evill*, *Matth.* 6. 13. and it ſufficeth. Yet if thou wilt ſee what *God hath done*, and what hee *can*, *and will doe*, if there bee like need: heare what

*Ruffinus* and *Socrates* write of *Theodosius*, in his *warres* against *Eugenius*.

When this good Christian *Emperour* saw the *huge multitude* that was comming against him, and that in the sight of man there was apparent *overthrow* at hand, he gets him up into a *place eminent*, and in the *sight of all the Army*, *falls downe prostrate upon the Earth*, beseeching *GOD*, if ever he would looke upon a sinfull creature, to *helpe* him at this time of *greatest need*: whereupon there arose suddenly such a mighty *wind*, that it *blew the Darts of the enemies back upon themselves*, in such a wonderfull manner, that *Eugenius* with all his *Host*, was cleane *discomfited*; and seeing the *power of Christ* so *fight for his people*, was forced in effect to cry out, as the *Ægyptians* did, *God is in the cloud, and he fighteth for them.*

No *forces* are so *strong* as the *spirituall*; the *prayers* of an *Elish*, are more *powerfull* than all the *armies of Flesh*: which made the *Queene mother of Scotland* confesse, that shee *feared* more the *prayers*, and *fasting* of M^r *Knox*, and his *assistants*; then an *Army of twenty thousand men.*

Thus God either *preventeth our enemies*, as here hee did; or *delivereth his servants* out of persecution, as he did *Peter*; or else if hee *crowneth* them with *Martyrdome*, as hee did *Stephen*; hee will in his *Kingdome of Glory* give them instead of this *bitter*, a *better* inheritance; *pro veritate morientes, cum veritate viventes.*

Wherefore in *this* and all *other* cases, cast thy burthen upon the *LORD*, and say with the Kingly *Prophet*; *I will lay me downe in peace, for it is thou Lord only that makest me dwell in safety*, *Psal.* 4. 8.

CHAP. XXIX.

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*Because they have respect unto Gods Commandement.*

2. BEcause they have respect unto *Gods Commandement*, who saith, *By your patience possesse your soules*, Luke 21. 19. *Bee patient towards all men*, 1 Thess. 5. 14. And *Let your patient minde be known unto all men*, Phil. 4. 5. More especially, *Let not the Sunne goe downe upon your wroth, neither give place to the Devill*, Ephes. 4. 26, 27. From whence observe this by the way; that *he which lies downe in wroth, hath the Devill for his bedfellow.*

*See*, saith *Paul*, *that none recompence evill for evill unto any man*, 1 Thess. 5. 15. And againe, *Be not overcome with evill, but overcome evill with goodnesse*, Rom. 12. 21. *Yea*, saith our Saviour, *Love your enemies, doe well to them that hate you, blesse them that curse you, and pray for them which hurt you*; Luke 6. 27, 28. And in case thine *enemy hunger*, instead of adding to his affliction, *give him bread to eate*; *if hee thirst, give him water to drinke*; or else thou breakest *Gods Commandement touching patience*: Prov. 25. 21. Rom. 12. 20. and consequently, art in the *sight of God* a *transgressour of the whole Law*; and standest guilty of the breach of *every Commandement*. James 2. 10, 11. We know the *frantick man*, though hee be *sober eleaven moneths* of the yeare, yet if hee *rage one*, hee cannot avoid the imputation of *madnesse*.

Now as *Gods Children* ſhould *doe whatſoever he commands cheerefully*, and *take whatſoever hee doth thankefully*: ſo *God ſuffers* ſuch wrongs to be, that hee may *exerciſe thy patience*; and hee *commands* thee to forgive thoſe wrongs, that thou mayeſt *exerciſe thy charity*, and *approve thy ſincerity*: Many ſay, *Lord, Lord*, but *if you love me*, ſaith Chriſt, *keepe my Commandements*. It is an *idle Ceremony to bow* at the name of *Jeſus*, except wee have him in our *hearts*, and honour him with our *lives*. *Phraates* ſent a *Crowne* as a preſent to *Cæſar*, againſt whom he was *up in Armes*; but *Cæſar* returned it back with this anſwer, let him *returne to his obedience firſt*, and then I'le *accept of the Crowne, by way of recognizance*. *God* admits none to *Heaven* (ſaith *Juſtine Martyr*) but ſuch as can *perſwade him* by their *workes*, that they have *loved him*.

And indeed, take a man that truly *loves God*, he will *eaſily be friends*, not *eaſily provoked*. True, take him *unexpectedly*, he may have his *leſſon to ſeeke*, (even hee that was the *meekeſt* man upon *Earth*, threw downe that in a *ſudden indignation*, which in *cold blood* hee would have *held faſter then his life*, *Exod.* 32. 19.) but when hee *bethinkes* himſelfe what *God requires*, it is enough. When *Teribazus* a noble *Perſian* was *arreſted*, at firſt he *drew his ſword*, and *defended himſelfe*; but when they charged him in the *Kings name*, and enformed him they came from his *Majeſty*, he yeelded *preſently*, and *willingly*.

If then wee will *approve* our ſelves *true obediencia-ries*, let our *revenge* be like that of *Eliſha's* to the *Arramites*, *in ſtead of ſmiting them*, *ſet bread and water before them*: Or like that of *Pericles*, who as *Plutarch* reports, when one had ſpent the *day* in *raylings* upon him at his *owne doore*, leaſt he ſhould goe home in the

*dark*,

*darke*, causeſd his man to *light him with a Torch*. And to doe otherwiſe is *Ammonite-like*, to entreat thoſe *Embaſſadours* ill, which are ſent in *kindneſſe* and *love*: for theſe *afflictions* are *Gods Embaſſadours*, and to *handle them ruffely*; yea, to repine or grudge againſt them, *is to intreat them evill*. And certainly, as *David* tooke it not well when the *Ammonites* ill intreated his *Embaſſadours*; ſo *God* will not take the like well from thee, 1 *Chron.* 19. But ſecondly, as the *Law of God* binds us to this, ſo doth the *Law of Nature*: *Whatſoever you would that men ſhould doe unto you, even ſo do you unto them*, *Matth.* 7. 12. Our Saviour doth not ſay, doe *unto others*, as others do *unto you*; but as you would have others doe unto you. Now if wee have *wronged* any man, we deſire that he ſhould *forgive us*, and therefore we muſt *forgive him*. *Lex Talionis* was never a good *Chriſtian Law*. If I *forgive* not, I ſhall not be *forgiven*, *Mar.* 11. 26. So to ſay of our *Enemies*, as *Sampſon* once of the *Philiſtims*: even as they did *unto me*, ſo have I done *unto them*, is but an ill plea. For the *Law of God*, and the *Law of Nature* forbids it; and doth not the *Law of Nations* alſo? Yes, throughout the *whole world*, either they have no *Law*, or elſe a *Law to prohibit* men from *revenging themſelves*. *Oppreſſion* or *injury* may not be righted by *violence*, but by *Law*: (and to ſeek *revenge by Law*, when it is not *expedient* to paſſe it by, is *lawfull*) the redreſſe *of evill* by a perſon unwarranted, *is evill*.

*Ob.* But thou wilt ſay, *the Law* doth not provide a juſt *remedy* in *all caſes* of injury, eſpecially in *caſe of reproach* and *ſlander*, which is now the Chriſtians *chiefe ſuffering*; or if in part it doth, yet he that is juſt cannot bee quit in *one Terme*, *or two*. Nay, if hee have right in a *yeare*, it is counted *quick diſpatch*; and he is

glad that hee met with such *a speedy Lawyer.*

*Answer.* If thou knowest the *remedy* to bee worse than the *disease*, I hope thou wilt leave it, and *commit thy cause to God*; who, (if thou wilt give him the like time) will *cleare thy innocency*, and *cost thee nothing.*

When wee have suffered some evill, *the flesh*, *our owne wisedome*, like the King of *Israel*, 2 *Kings* 6. 21. will bid us *returne evill* to the doer; but the *Spirit or wisdome of God*, like *Elisha*, opposeth, and bids us *returne him good*, notwithstanding his *evill*: But *the flesh* will reply, *hee is not worthy to be forgiven*; I, but saith *the Spirit*, *Christ is worthy* to be *obeyed*, who hath *commanded* thee to *forgive him.* Now, whethers *counsell* wilt thou follow? It is not alwayes good to take *our owne counsell*; our owne *wit* often hunts us into the *snares*, that above all wee would shun. Wee oft use *meanes of preservation*, and they prove *destroying ones.* Againe, wee take *courses to ruine us*, and they prove *meanes of safety.* How many flying from *danger*, have met with *death*? And on the other side, found *protection* even in the very *jawes of mischiefe*, that *God* alone may have the *glory.* It fell out to be part of *Mithridates misery*, that he had made himselfe *unpoysonable.* All *humane wisedome* is defective; nor doth the *Fooles Bolt* ever misse: whatsoever *man* thinketh to doe in contrariety, is by *God* turned to be an *helpe of hastning the end* he hath appointed him. Wee are governed by a power that wee cannot but obey, *our mindes* are wrought *against our mindes* to alter us. In briefe; man is oft his owne *Traytor*, and maddeth to undoe himselfe. Wherefore take the *Spirits* and the *Words* direction, Render *good for evill*, and not *like for like*, though it bee with *an unwilling willingnesse*; as the *Merchant* casteth *his goods over-board*; and the

*Patient ſuffers his arme or legge to bee cut off*, and ſay with thy Saviour, *Nevertheleſſe, not my will, but thy will be done.*

But yet more to induce thee hereunto; conſider in the laſt place, That to *avenge thy ſelfe*, is both to *loſe Gods protection*, and to *incurre his condemnation*. Wee may be ſaid to be *out of his protection*, when we are *out of our way* which hee hath ſet us; he hath promiſed to *give his Angels charge over us, to keepe us in all our wayes*, *Pſal.* 91. 11. that is, in the *wayes of obedience*, or the *wayes of his Commandements*. But this is one of the *Devils wayes*, a *way of ſinne and diſobedience*; and therefore hath no promiſe or aſſurance of *protection*: wee may *truſt God*, we may not *tempt him*: if we doe, what *ſeconds* ſoever wee get, *Chriſt* will not be our *ſecond*. Where is *no commandement*, there is *no promiſe*; if wee want *his word*, in vaine we looke for *his ayde*. When wee have *meanes* to keepe our ſelves, *Gods omnipotency* is for the preſent *diſcharged*. If *Eutichus* had falne downe out of a *ſaucy malipartneſſe*, I doubt whether hee had beene *reſtored* by S. *Paul*, *Acts* 20. 9. *Weſtes* and *ſtrayes*, are properly due to the *Lord of the ſoyle*: and you know what the *Devill* ſaid to our *Saviour*, *Luke* 4. 6. which in a reſtrained ſence is true. And therefore when one in *Gods* ſteed rebuked *Satan*, touching a *Virgin* whom he *poſſeſt at a Theater*, ſaying, how durſt thou be ſo bold, as to enter *into my houſe*: *Satan* anſwers, becauſe I found her *in my houſe*: as *Chryſoſtome* delivers it. I am ſure *Dinah* fell into *foule hands*, when her *Fathers houſe* could not *hold her*: and *Sampſon* the like, when he went to *Dalilah*; and *Jonah*, when he went to *Tarſhiſh*; and the *ſeduced Prophet*, when he went *beyond his Commiſſion*, ſet him by *God*: and many the like, who left the path of *Gods*

*protection*, where the *Angels guard and watch*, to walke in the *Devills by-way* of *sinne* and *disobedience*. The *Chickens* are safe under the *wings* of their *mother*, and we under the *providence* of our *Father*; so long as we hold the *tenure of obedience*, wee are the *Lords subjects*; and if we *serve him*, he will *preserve us*: neither need wee *vex* our selves with *cares*, as if wee *lived* at our owne *cost*, or *trusted* to our owne *strength*: but when a man is false to the state of an *Out-Law*, or *Rebell*; the *Law* dispenseth with them that *kill him*; because the *Prince* hath *excluded* him from the benefit of his *protection*. Now this being our case, say there shall *happen* any thing amisse, through thy taking *revenge*, what mayest thou not expect to *suffer*, and in thy *suffering*, what *comfort* canst thou have? Whereas, *if God bring us into crosses, hee will bee with us in those crosses, and at length bring us out of them more refined.* You may observe, there is *no such Coward, none so valiant* as the *beleever*: without *Gods warrant* hee dares doe *nothing*; with it, *any thing*. Nothing without it, Those saith *Basil* (to a great man that perswaded him to yeeld) who are *trained* up in the *Scriptures*, will rather *dye in an holy quarrell*, than abate *one syllable of divine truth*. When the *Tormentors* of *Marcus Arethusius* (which laid to his charge the *pulling downe* of an *Idolatrous Temple*) offered him his *pardon*, in case he would give so much as would *build it up againe*, he refused it; and being further urged to give *but halfe*, hee still refused it: at last, being told that if hee would give but *a little* towards it, they would release him; he *refused to give them so much as an halfe penny*: saying, no not an *halfe penny*; for it is as great wickednesse, said he, to *conferre one halfe penny*, in case of impiety, as if a man should *bestow the whole*. A

good

good *conſcience* being in the greateſt *torture*, will not give one *halfe penny* to bee *releaſed*, with hurt to his *conſcience*: hee ſcans not the *weight of the thing*, but the *authority of the Commander*; and ſuch have no *good conſciences*, that dare *grateſie Satan* in committing the *leaſt ſinne*, or *neglect God* in the *ſmalleſt precept*. The conſcionable *Nazarite*, *Numb.* 6. did not onely make ſcruple of *guzling*, and *quaffing* whole *Flagons of Wine*, but of eating onely *an huske*, or a *kernell of the grape*: knowing *the one* was aſwell *forbidden* as the *other*. Will any man *eate poyſon*, becauſe there is but *a little* of it. A *ſmall Bullet* may kill a man, aſwell as *a great one*. *Goliah* was as much hurt by *Davids little ſtone*, as *Sampſon* by the weight of a *whole houſe*. And *Ely* dyed aſwell by falling backe in his *Chaire*, as *Jeſabell* by being throwne downe from an *high window*. And what ſaith our *Saviour* to the *unjuſt Steward*, hee that is *faithfull* in that which is *leaſt*, is *faithfull* alſo in *much*; and he that is *unjuſt* in the *leaſt*, is *unjuſt* alſo in *much*; *Luke* 16. 10. He that will *corrupt* his conſcience for *a pound*, what would hee doe for *a thouſand*. If *Judas* will ſell his Maſter for *thirty pence*, what would hee not have done for the *Treaſury*.

Alas, there are no *ſinnes ſmall* but *comparitively*, *theſe things* (ſpeaking of *Mint* and *Cummin*) ought yee to have *done* ſaith our *Saviour*, and not have left *the other undone*, *Luke* 11. 42. Wherefore it is with a *good* and *tender conſcience*, as it is with the *Apple of the Eye*, for as the leaſt *haire* or *duſt*, grieves and offends that which the *skin of the Eyelid* could not once *complaine* of: ſo a *good* and *tender conſcience* is diſquieted not onely with *Beames* but *Moats*, even ſuch as the *World* accounts *trifles*: it ſtraines not onely

onely at *Camels*, but *Gnats* alſo.

A *ſincere heart* is like a neate *ſpruce man*, that no ſooner ſpies the leaſt *ſpeck* or *ſpot* on his *garment*, but he gets it *waſht* or *ſcrapt* off: the *common Chriſtian* like a naſty *ſloven*, which though hee be all *foule* and *beſmeared*, can indure it *well enough*: yea, it offends him that *another* ſhould bee more *neate* than *himſelfe*. But ſuch men ſhould *conſider*, that though they have *large conſciences*, that can *ſwallow* downe any thing, yet the ſincere and *tender conſcience* is not ſo *wide*. A *ſtrait ſhooe* cannot indure the *leaſt pibble ſtone*, which would hardly be *felt* in a *wider*; neither will *God allow* thoſe things in his *Children* which he *permits* in his *enemies*, no man but will permit that in *another mans Wife* or *Child*, which he would *abhorre in his owne*. A box of *precious oyntment*, may not have the *leaſt fly* in it; nor a *delicate Garden* the leaſt *weed*, though the *Wilderneſſe* bee overgrowne with them.

I know the *blind World* ſo *blames the Religions*, and their *Religion alſo*, for this niceneſſe; that they thinke them *hypocrites* for it: but this was *Jobs comfort in the aſperſion of hypocriſie*, my *witneſſe* is *in heaven*, and my *record on high*. And as touching *others* that are *offended*, their anſwer is, *take thou O God* (who needeſt not our *ſinne* to further thy worke of *grace*) *the charge of thy Glory*, *give us grace to take charge of thy Precepts*. For ſure we are, that what is *abſolutely evill*, can by no *circumſtance* be made *good*; *poyſon* may be *quallified* and become *medecinall*: there is *uſe* to bee made of an *enemy*; *ſickneſſe* may turne to our better *health*, and *death* it ſelfe to the *faithfull*, is but a *doore to life*, but *ſinne* be it *never ſo ſmall*, can *never* be *made good*.

Thus

Thus you have seen their *feare*, but looke also upon their *courage*, for they *more feare the least sin*, than the *greatest torment*.

All the *feare of Satan* and his *instruments*, *ariseth* from the *want* of the due *feare of God*: but the *more* a man *feares God*, the *lesse* he feares *every thing else*. Feare *God*, honour the *King*, 1 *Pet.* 2. 14, 17. Hee that *feares God*, doth but *honour the King*, hee need not *feare him*, *Rom.* 13. 3. the Law hath not power to smite the vertuous.

True, many have *an opinion not wise*, that *Piety*, and *Religion* abates *fortitude*, and makes *vallour Feminine*: but it is a *foundation-lesse conceit*. The true *beleever feares nothing* but the *displeasure of the highest*, and *runs* away from *nothing but sin*.

Indeed he is not like our *hot-spurs*, that will *fight* in no *cause* but a *bad*; that *feare* where they should *not feare*, and feare not where they *should feare*; that feare the *blasts of mens breath*, and not the *fire of Gods wrath*; that feare more to have the *World call them Cowards* for *refusing*; then *God to judge* them *rebels* for *undertaking*: that tremble at the thought of a *Prison*, and yet not feare *Hell fire*: That can *governe Townes* and *Cities*, and let a silly *woman over-rule them* at home; it may bee a *servant* or a *Child*, as *Themistocles Sunne* did in *Greece*: What *I will*, said hee, *my Mother will* have done, and what *my Mother* will have *my Father doeth*. That will undertake a *long journey by Sea* in a *wherry*, as the desperate *Marriner* hoyseth *saile* in a *storme*, and sayes none of his *Ancestors* were *drowned*: That will rush fearelesly into *infected houses*, and say the *Plague* never seaseth on *valiant blood*, it *kils* none but *cowards*; That languishing of some *sickness*, will strive

to

to *drinke it away*, and so make *hast* to dispatch both *Body* and *Soule* at once: that will runne on *high battlements*, gallop downe *steep hils*, ride over *narrow Bridges*, walke on *weake Ice*, and never thinke what *if I fall*, but what *if I passe over* and fall not.

No, he is not *thus feareless*, for this is *presumption*, and *desperate madnesse*, not that courage and *fortitude* which ariseth from *faith*, and the true *feare of God*; but from *blindnesse* and invincible *ignorance* of their owne estate: as what thinke you? would any man put his *life to a venter*, if he knew that when hee dyed he should presently *drop into hell*? I thinke not. But let the *beleeving Christian* (who knowes hee hath a *place reserved* for him in *Heaven*) have a *warrant from Gods Word*, you cannot name the *service*, or *danger* that he will stick at. Nor can he lightly faile of *successe*. It is observed that *Trojan* was *never vanquished*, because he never undertooke *warre* without *just cause*. In fine, as he is *most fearefull* to offend, so hee is *most couragious* in a good cause; as abundance of examples witnesse, whereof I'le but instance two, for *the time would be too short to tell of Abraham*, *and Moses*, *and Caleb*, *and David*, *and Gideon*, *and Barack*, *and Sampson*, *and Jephtha*, *and many others*; of whom the *Holy Ghost* gives this generall *testimony*, that *by faith*, *of weake they were made strong*, *waxed valiant in Battell*, *turned to flight the Armies of the Aliants*, *subdued Kingdomes*, *stopt the mouthes of Lyons*, *quenched the violence of the fire*, &c. *Heb.* 11. 33. to 35. Nor will I pitch upon *Joshua*, whom neither *Cæsar*, nor *Pompey*, nor *Alexander the Great*, nor *William the Conqueror*, nor any other ever came neare, either for *valour* or *victories*: but even

*Jonathan*

*Jonathan before*, and the *Martyrs after Christ*, ſhall make it good. As what thinke you of *Jonathan*, whom neither *ſteepneſſe of Rocks*, nor *multitude of enemies*, could *diſcourage*, or *diſſwade* from ſo unlikely an *aſſault*: Is it poſſible if the *divine power of faith*, did not *adde ſpirit, and courage*, making *men* more than *men*, that *two* ſhould dare to thinke of *encountring* ſo many *thouſands*, and yet behold *Jonathan* and his *Armour-bearer put to flight, and terrified the hearts of all the Philiſtims, being thirty thouſand Charrets, ſixe thouſand Hoſe-men, and Foot-men like the ſand of the Sea ſhore*, 1 *Sam.* 14. 15. O divine power of *faith*, that in all *attempts* and *difficulties* makes us more than men, and regardes no more *Armies of adverſaries*, than *ſwarmes of flyes*.

A *naturall man* in a project ſo unlikely, would have had many *thoughts of diſcouragement*, and ſtrong reaſons to diſſwade him, but his *faith diſſolves impediments*; as the *Sunne* doth *dewes*; yea, he *contemnes all feares*, over-lookes all *impoſſibilities*, breakes through all *difficulties* with a reſolute *courage*, and flyes over all *carnall objections* with *celeſtiall wings*; becauſe the *ſtrength of his God*, was the ground of *his ſtrength in God*.

But ſecondly, to ſhew that their *courage* is no leſſe *paſſive*, then *active*; looke upon that Noble *Army of Martyrs*, mentioned in *Eccleſiaſticall Hiſtory*, who went as *willingly*, and *chearefully* to the *ſtake*, as our *Gallants* to a *Play*; and leapt into their *beds of flames*, as if they had beene *beds of Downes*: yea, even *weake women*, and *young ſtriplings*, when with *one daſh of a pen*, they might have beene *releaſed*. If any ſhall yet doubt which of the two (the *Religious* or *Prophane*) are moſt *valiant* and *courageous*; let them looke upon the

the demeanor of the *twelve Spyes*, *Numbers* the 13. and 14. Chapters; and obſerve the *difference* between the *two faithfull*, and true hearted, and *the other ten*: then will they conclude, that *Piety* and *Religion* doth not make men *Cowards*; or if it doe, that as there is *no feaſt to the Churles*, ſo there is *no fight to the Cowards*. True, they are *not ſoone*, *nor eaſily provoked*; but all the better, *the longer the cold fitt* in an Ague, *the ſtronger the hot fitt*.

I know *men of the Sword* will be loth to allow of this Doctrine: but *truth is truth*, *aſwell when it is not acknowledged*, *as when it is*: and *experience* tells us, that he who feares not to *doe evill*, is alwayes afraid to *ſuffer evill*. Yea, the *Word of God* is expreſſe; that none can be *truly valorous*, but ſuch as are *truly religious*. *The wicked fly when none perſueth*, *but the righteous are as bold as a Lyon*: *Prov.* 28. 1. The reaſon whereof is, *If they live*, they know by whom they *ſtand*; *if they dye*, they know for whoſe ſake *they fall*.

But what ſpeake I of their not *fearing death*, when they ſhall not feare even *the day of Judgement*, 1 *John* 4. 17. Haſt not thou O *Saviour* bidden us *when the Elements ſhall bee diſſolved*, *and the Heavens ſhall bee flaming about our eares*, *to lift up our heads with joy*, *becauſe our redemption draweth nigh*, *Luke* 21. 25. to 29. Wherefore ſaith the *valiant beleever*, come *death*, come *fire*, come *whirlewind*, they are worthy to bee *welcome* that ſhall carry us to *immortality*. Let *Pagans* and *Infidels* feare *death*, ſaith Saint *Cyprian*, who never feared *God* in their *life*, but let *Chriſtians* goe as *travellers* unto their *native home*; as *Children* unto their *loving Father*; willingly, *joyfully*. Let ſuch *feare to dye*, as have no *hope to live* a better life; well may the

the *brute beasts* feare *death*, whose *end of life* is the *conclusion of their being*: well may the *Epicure* tremble at it, who with his *life* looketh to lose his *felicity*: well may *ignorant* and *unrepentant* sinners quake at it, whose *death* begins their *damnation*: well may all those make much of *this life*, who are not sure of *a better*; because they are conscious to themselves that this *dying life* will but bring them to a *living death*; they have all *sowne in sin*, and what can they looke to *reape*, but *misery*, and *vanity*; sin was their *traffique*, and griefe will be their *gaine*; detestable was their *life*, and damnable will be their *decease*.

But it is otherwise with the *godly*, they may bee *killed*, but cannot be *hurt*; for even *death* that *fiend*, is to them a *friend*, like the *Red Sea* to the *Israelites*, which put them over to the *Land of Promise*: while it *drowned their enemies*. It is to the *faithfull* as the *Angels* were to *Lot*, who snatcht him out of *Sodome*, while the rest were consumed with *fire* and *brimstone*. Every *beleever* is *Christs* betrothed *Spouse*, and *death* is but a *messenger* to bring her home to her *husband*: and what chaste or *loving Spouse*, will not earnestly desire the *presence of her Bridegroome*, as Saint *Austin* speakes. Yea, the *day of death* to them, is the *day of their Coronation*: and what *Princely heire* does not long for the *day of his instalment*, and rejoyce when it comes. Certainly it was the *sweetest voyce* that ever the *Theefe heard* in this life, when *Christ* said unto him, *this day shalt thou be with me in Paradise*, *Luke* 23. 43. In a word, as *death* to the *wicked*, puts an end to their *short joyes*, and begins their *everlasting sorrowes*: so to the *Elect*, it is the *end of all sorrow*, and the *beginning of their everlasting joyes*.

The end of their *sorrow*; for whereas complaint of *evils*

*evils past*, sence of *present*, and feare of *future*, have *shared our lives* amongst them; *death* is

1. A *Supersedius for all diseases*; the *Resurrection* knowes no *imperfection*.

2. It is a *writ of ease*, to free us from *labour*, and *servitude*; like *Moses*, that delivered *Gods people* out of *bondage*, and from *brick-making* in *Ægypt*.

3. Whereas our *ingresse* into the world, our *progresse* in it, our *egresse* out of it, is nothing but *sorrow*, (for we are borne *crying*, live *grumbling*, and die *sighing*) death is a *medicine*, which drives away all these, for we shall rise *triumphing*.

4. It shall revive our *reputations*, and cleere our *names* from all *Ignominie*, and *reproach*; yea, the more *contemptible here*, the more *glorious hereafter*. Now a very *duellist* will goe into the *field* to seeke *death*, and finde *honour*.

5. *Death* to the *godly* is as a *Gaole delivery*, to let the *Soule* out of the *Prison* of the body, and set it *free*.

6. *Death* frees us from *Sinne*, an *Inmate* that (spite of our teeth) will Roust with us, so long as *life* affords it *house-roome*: for what is it to the *faithfull*, but the *funerall of their vices*, and the *resurrection of their vertues*.

And thus we see, that *death* to the Saints is not a *penalty*, but a *remedy*; that it acquits us of all our *bonds*, as *sickenesse*, *labour*, *sorrow*, *disgrace*, *imprisonment*, and (that which is worse than all) *sin*; that it is not so much the *death of nature*, as of *corruption*, and *calamity*. But this is not half the good it doth us; for it delivers us *up*, and let us *into* such *Joyes*, as *eye* hath not seene, nor *eare* heard, neither hath entred into the *heart* of man to conceive: 1 *Cor.* 2. 9. Yea, a man may aswell

as well with a *coale*, paint out the *Sunne* in all his *splendor*; as with his *pen*, or *tongue* expresse; or with his *heart* (were it as deepe as the *Sea*) conceive, the fulnesse of those *joyes*, and sweetnesse of those *pleasures*, which the Saints shall enjoy at *Gods right hand for evermore*: *Psal.* 16. 11. *In thy presence is the fulnesse of joy, and at thy right hand are pleasures for evermore.* For quality, they are *pleasures*; for quantity, *fulnesse*; for dignity, at *Gods right hand*; for eternity, for *evermore*: and *millions* of yeares *multiplyed* by *millions*, make not up *a minute* to this *eternity*.

Our dissolution is nothing else but *æterni natalis*; the birth-day of *eternity*, (as *Seneca* calls it, more truly than he was aware) for when we are *borne*, we are *mortall*; but when we are *dead*, we are *immortall*: yea, even their *mortall wounds* make the *sufferers immortall*; and presently transport us from the *contemplation* of felicity, unto the *fruition*. Whereas if the *corne* of our *bodies* be not cast into the *earth* by death, we can have none of this *increase*: which is the reason, first, that we *celebrate* the memory of the *Saints*, not upon their *birth-dayes*, but upon their *death-dayes*; to shew how *the day of our death*, is better than *the day of our birth*: And secondly, that many Holy men have *wisht for death*; as *Jeremy*, *Job*, *Paul*, &c. As who can either *marvaile*, or *blame* the desire of advantage: for the *weary traveller* to long for rest, the *prisoner* for liberty, the *banished* for home; it is so *naturall*, that the contrary disposition were *monstrous*.

And indeed it is our *ignorance*, and *infidelity*; at least our *impreparation*, that makes *death* seeme other than *advantage*: And looke to it, for he hardly mournes for the *sinnes of the time*, who longes not to be freed from *the time of sinne*: he but *little loves* his Saviour,

who is not *willing to goe unto him*: and is too fond of *himselfe*, that would not goe *out of himselfe* to *God*.

True, he that *beleeveth* will not make *haste*; *Isay* 28.16. that is, he will not goe out by a *back doore*; seeke redresse by *unlawfull meanes*, for though *here* he hath his *paine*, and in *Heaven* hee lookes for his *payment*, yet hee will not make *more haste than good speed*. Though he *desires* to be *dissolved, and to be with Christ, which is best of all*: *Phil.* 1. 23, 24. Yet he is *content* to *live*, yea, hee *lives patiently*, though hee *dyes joyfully*: In his *wisedome* hee could chuse the *gaine of death*, but in his *obedience* he refuseth not the *service of life*: and it is to be feared, that *God* will *refuse* that *soule*, which leaves the *body* before himselfe *calls for it*: as *Seneca* speaks like a Divine.

Now, what are we to *learne* from this *double lesson*, but a *twofold instruction*; Is a *calling* a good *warrant*, and can it not want *danger* to goe *unsent*; is *death to the godly* no other then the *Brazen Serpent to the Israelites*; which was so farre from *hurting them*, that contrarily it *healed them*. And wouldst thou not feare *death*; (for to *labour not to dye* is *labour in vaine*, and *Kings* in this, are *Subjects*.)

First, *looke through death at glory*, as let but the unfolded *heavens* give way to *Stevens eyes*, to behold *Christ* in the *glory* of his *Father*: how willing is he to ascend by that *stony passage*, *Acts* 7. 56. 59.

Secondly, *feare* to commit the *least sinne*, which is forbidden by *so great a God*, and suffered for, by *so loving a Saviour*.

Now *God* hath so farre forth *forbidden revenge*, that he hath *forbidden all kinde of hatred*, and *malice*; for the *Law* in every Commandement is *spirituall*, and

and bindes *the heart* aſwell as *the hand*; and to thy power thou haſt *ſlaine* him, whom thou *hateſt*: he is *alive*, and yet thou haſt *kil'd* him, ſaith S. *Auguſtine*: and therefore theſe two, *hatred*, and *murther*, are coupled together as *yoake-fellowes*, in that long *Teame* of the *fleſhes* beaſtly *workes*, *which draw men to perdition*: *Rom.* 1.29. *Gal.* 5.21. and wherein doe they differ, but as the *Father* and the *Sonne*, or as *Devill* and *evill*, onely in a letter. Yea, ſaith *Chriſt*, in the places before coated, *Love your enemies, doe well to them that hate you, overcome evill with good, &c. Luke* 6.27. *Rom.* 12. 21. Be ſo farre from ſnatching *Gods weapon* out of his *hand*, that you rather maſter *unkindneſſe*, with *kindneſſe*.

And as this is *Gods word*, ſo *hearing* what the word ſpeakes, is an *eare-marke of Chriſts ſheepe*, as witneſſeth the chiefe *ſheepheard*; *John* 8. *Hee that is of God, heareth Gods word*: and he is of an uncircumciſed *eare*, and one of the Devils *Goates*, that wants this *marke*: for he *heareth it not, becauſe he is not of God. Verſ.* 47. Wherefore *lay it to heart*, loſe not the priviledge of *Gods protection*, by an *unwarrantable* righting of thy ſelfe: Doe not like the *Foole*, that *leaps into the water, for feare of being drowned in the Boat*. But above all feares, *feare him which after he hath kil'd, hath power to caſt into hell*: *Luke* 12. 5. compare the *preſent* with the *future*, the *action* with the *reward*; thinke thou ſeeſt beyond *pleaſing* thy *appetite*, and doing thine owne will, *ſinne againſt God*: beyond that, *death*; beyond *death*, *judgement*; beyond *judgement*, *hell*; beyond that, *no limits* of *time*, or *torments*; but all *eaſeleſſe*, and *endleſſe*. Thou cryeſt, *God me mercifull to me*; but be thou alſo *mercifull to thy ſelfe*: Feare *God*, feare *ſinne*, and feare *nothing*; for *ſinne is the ſting of*

*all troubles*: pull out the *sting*, and deride the *malice* of the *Serpent*. Yea, have but *Gods warrant* for what thou goest about, and then let *death happen*, it shall not *happen amisse*; for the assurance of *Gods call* and protection, when a mans actions are *warranted by the Word*, will even *take away the very feare of death*: for *death* (as a Father well notes) *hath nothing terrible, but what our life hath made so.* He that hath *lived well*, is seldome unwilling to dye; *life or death is alike welcome unto him*; for hee knowes, *whiles hee is here*, God will *protect him*; and *when hee goes hence*, God will *receive him.* I have so behaved my selfe (saith Saint *Ambrose* to the *Nobles of Millaine*) that I am not *ashamed* to live; neither having *so good a Lord*, am I *affraid to dye.* And old *Hilarion*, these seaventy yeares and upwards, thou hast *served the Lord*; therefore now *goe forth my soule with joy, &c.* Whereas he that hath *lived wickedly*, had *rather lose any thing, even his soule, than his life*: whereby hee *tels us*, though his *tongue expresse it not*, that hee expects a worse estate *hereafter.* How oft doth guiltinesse make one *avoid*, what another would *wish* in this case? Yea, *death* was much *facilitated* by the *vertues* of a well-led life, even in the *Heathen.* *Phocion* being condemned to *dye*, and the *executioner* refusing to doe his *office*, unlesse he had twelve Drachmes *paid* him in hand; *Phocion* borrowed it of a *friend*, and gave it him: *ne mora fieret morti.* Againe, *Cato* was so resolute, that he told *Cæsar*, hee feared his *pardon*, more than the *paine* he threatned him with. And *Aristippus*, as I take it, (though I may be mistaken) told the *Saylers* (that wondred why *he* was not, as well as *they*, afraid in a *storme*) that the *oddes* was much; for they feared the *torments due to a wicked life*, and he expected the *reward of a good one.* Its a

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*ſollid* and *ſweet reaſon*, being rightly *applyed*. *Vice* drawes *death* with a *horrid looke*, with a *whippe*, and *flames*, and *terrors*, but ſo doth not *vertue*. Whence it was that *death* was *ugly* and *fearefull* unto *Cicero*; *wiſhed* for, and *deſired* of *Cato*, and *indifferent* to *Socrates*.

*Objection*. But a *violent* and painefull *death*, is by farre more *terrible* and *intollerable* then a *Naturall*.

*Anſwer*. Seldome have the *Martyrs* found it *ſo*, but often the *contrary*: which made them *kiſſe the wheele* that muſt *kill them*, and thinke the *ſtayres of the ſcaffold* of their Martyrdome, but ſo many *degrees of their aſcent to glory*. Beſides *Elias* his *fiery Chariot*, or they which ſtoned *Steven*, tooke no more from them, than an *ordinary ſickneſſe* did from *Lazarus*; and let *death* any way *crumble* the *Body* to *duſt*, the *Reſurrection* ſhall *reſtore* it whole *againe*. Indeed if wee *live* (and *God* by ſome *lingring ſickneſſe*, ſhall in mercy ſtay, till we *make us ready*) we ſhall *doe well*, but if we *dye* as the *Martyrs* did, halfe *burnt*, and halfe *blowne up*, we ſhall doe *better*. And thus much to prove that the godly indure *reproaches* and *perſecutions* patiently, becauſe *God hath commanded them* ſo to doe.

## CHAP. XXX.

*That they are patient in suffering of wrongs, for Gods glory.*

3. THe *Children of God are patient* in suffering *wrongs*, for *Gods glory*; lest *Philosophy* should seeme more operative in her Disciples, than *Divinity* in hers; lest *nature* and *infidelity* should boast it selfe against *Christianity*. It is a saying of *Seneca*, *He that is not able to set light by a sottish injury, is no Disciple of Physosophy*. And the examples before rehearsed shew, that *Socrates*, *Plato*, *Aristippus*, *Aristotle*, *Diogenes*, *Epictetus*, *Philip of Macedon*, *Dion of Alexandria*, *Agathocles*, *Antigonus*, *and Cæsar*, were indued with *rare* and *admirable patience*; whereunto I will adde foure other examples: *Philip* of *Macedon* asking the Embassadours of *Athens* how he might most pleasure them; received this answer, *It were the greatest pleasure to Athens that could be, if you would hang your selfe*; yet was not moved a jot, for all his *might* was answerable to his *patience*: why? hee cared not so much to *revenge the evill*, as to *requite the good*.

*Polemon* was not so much as appalled at the *byting of a Dog* that tooke away the brawne or *calfe of his leg*; nor *Harpalus* to see two of his *Sonnes* laid ready

dres

dreſt in a *ſilver Charger*, when *Aſtiages* had bid him to *Supper*. And laſtly, when it was told *Anaxagoras* (from the *State*) that he was *condemned to dye*, and that his *Children* were already *executed*, hee was able to make this anſwer, *As touching*, ſaid he, *my condemnation, nature hath given like ſentence both of my condemners and me; and as touching my children, I knew before that I had begot mortall creatures.* But what of all this? Let every naturall man know, that *a continued patience* may be *different from* what is *goodneſſe*: for as *Auſtin* well, there is *no true vertue*, where there is *no true Religion*; neither is it a *naturall meekneſſe* which proceeds from *a good conſtitution*, nor a *morrall meekeneſſe* which proceeds from *good education*, and breeding; but *ſpirituall meekneſſe* which is a *fruit of the Spirit*, *Galat.* 5.22. to 25. That is the *ſubject of our diſcourſe* and will carry away the *bleſſing*.

But to give them the utmoſt *advantage*, let the *vertues* of all theſe *Philoſophers* bee *extracted* into one *Eſſence*, and that *ſpirit* powred into *one man* (as *Zeuxis* pourtraying *Juno*, choſe the five Daughters of *Croton*, out of all the *Agrigentine Virgins*, that from there ſeverall *perfections*, he might compoſe one excellent, and moſt *beautifull picture*:) Yet this *Philoſopher* muſt bee acknowledged to fall *ſhort* of a compleat *Chriſtian* guided by the *Spirit of God*. Or if you will gather out of Hiſtories the *magnanimity of Hector*, of *Alexander*, of *Caſar*, of *Scipio*, and of *Scevola*, put them to the reſt; yet for *patience* and *conſtancy*, they come not neare that one preſident laid downe in the example of that holy man *Job*, and other *ſervants of God* in ſucceeding ages; and that in *five* maine *particulars*.

1. One notable *difference* betweene the *patience of a Philosopher* and a *Christian*, is, They lacked a *pure heart*, truly *sanctified* by the *Holy Ghost*, which is the *Fountaine* of all well doing. Now if the *Fountaine* be *corrupt*, the *streames* cannot be *pure*; but the best of them were but in the *state of nature* unregenerate, and consequently *unreconciled to God in Christ*, and so *enemies* to him, *Rom.* 5. 10. And our *persons* must first be *justified*, and accepted of *God*, before our *actions* can please him: as of necessity the *Tree* must be good, before it can bare good *fruit*. Yea, saith our *Saviour*, as the *Branch cannot bare fruit of it selfe*, except it *abide in the Vine*, *no more can yee*, *except you abide in me*, *John* 15. 4. *Christian vertues* are not naturall; a man is no more borne with *Grace in his Soule*, than with *Apparrell on his Back*.

Againe, the best of our *Workes* are *imperfect*, and mingled with corruptions; and therefore cannot abide the examination of *Gods exact justice*; till they be covered with *Christs righteousnesse*, and their corruption washed away with his most *precious blood*. Neyther can those workes *please God*, which are *done without* him: for as it will be no excuse before *God*, when the *matter* of the worke is *ill*, to pleade the *goodnesse* of the *heart*: So, neither when the *heart* is *nought*, to pleade that the *matter* of the worke is *good*; as many notable examples prove, namely the *Jewes* urging *God* with their *fasting*, *Isay* 58. and yet sent away empty. And those *reprobates*, *Matth.* 7. who alleadge there *Preaching* in Christs name, *casting our Devils*, *&c.* but receiving that fearefull answer, *depart from me yee workers of iniquity*, *I know you not*. As also *Caine*, whose *outward workes*

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*Rom.* 14. 23. *and therefore cannot please God, Heb.* 11. 6. the reason is this, If our *best actions* be not the *fruites of a lively faith*, they spring from *Ignorance* and *Infidelity*; as *herbes* may doe from a *dunghill*. And its evident they have not *faith*; for how should they *beleeve* in him, of whom they have not *heard. Rom.* 10. 14.

And it were well if all that are meere *civill* and *morall men* would looke to the *Rock*, where-out their *workes* are *hewen*; and to the *Pit*, where-out they were *digged*: for *God* looketh at no *action* further, then it is the *worke of his spirit*, but the *spirit* is nowhere but in the *sonnes of God*: *Galat.* 4. 6. and no *sonnes* but by *faith* in *Christ*: *Gal.* 3. 26. So that *obedience* without *faith*, is but as the *shell* without the *kernell*, the *huske* without the *corne*, the *carkasse* without the *soule*, which the *Lord abhorres*, as the sacrifice of *Foolts*, *Isay* 66. 3. Whence it is, that all the *vertues of the Heathen* are called by Divines *splendida peccata*; shining or glistering sinnes, sinnes as it were in a *silken Robe*.

5. The summe of all *Morall Philosophy* is included in these two words, *sustaine*, and *abstaine*, and a *wicked* man may *restraine* evill as doe the *godly*; but here is the difference, *the one keepes in corruption, the other kils corruption.*

6. The *Philosopher*, and so all *civill* and *morall* men, can *forbeare*; the *Christian forgive*; they *pardon* their enemies, we *love* ours; pray for them, and *returne good for evill*. And if not, we no whit savour of Heaven: *For if you love them which love you*, (saith our Saviour) *what thankes shall you have, for even the sinners doe the same?* (such as see not beyond the clouds of humane reason) *But I say unto you which heare, Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you, and per-*

*forme*

*secute you*: *Matth.* 5. 44. *Luke* 6. 27. 32, 33. shewing, that if wee will ever hope for good *our selves*, wee must returne good for evill unto others. In which words you may note a *tripple injunction*, one to the *heart, the treasury of love*; another to the *tongue, loves interpreter*; the third and principall to the *hand, which is loves Factor*, or *Almoner*. Wherein our *Saviour* seemes to set *man* like a *Clock*, whose master *wheele* must not onely goe right *within*, nor the *bell* alone sound true *above*; but the *hand* also point straight *without*: as for the *motion* and *setting* of the *wheele within*, he saith to the heart, *love your enemies*, for the *stroke* and *sounding of the Bell above*, hee saith to the *tongue*, *blesse them that curse you*; and for the *pointing of the hand*, or *Index* without, he saith to the *hand*, *doe good to them that hurt you*.

Now, well may natural men *sayle* with the *winde* of their naturall *passions*, and corrupt *affections*, in rendering *evill for evill*; but *Christ* the *Master*, and *Pylot* of his *Ship*, the *Church*; hath charged all *passengers bound for Heaven*, the *Haven* of their hope, and *Harbour* of their rest; like *Pauls Marriners*, *Acts* 27. to sayle with a *contrary winde* and *weather*, of doing *good* for *evill*: and like the *Disciples* on the *Lake* of *Genazareth*, *Rowe* through the raging *waves* of their enemies *reproaches*, with a *contrary breath*, *not rendring rebuke for rebuke*; *but contrariwise, to blesse*: 1 *Peter* 3. 9. And the better to *teach* us this *lesson*, he practised it himselfe; adding *example to precept*: for his *word* and his *worke*, like *mercy* and *truth*, *met together*; his *precept* and his *practise*, like *righteousnesse* and *peace*, *kissed each other*: for when they in devillish *malice* sought nothing but his *condemnation*, he in great *love* went about the worke of their *salvation*: when they

*shed*

*shed* his *blood* to quench their malice, hee *sweat water and blood* to wash their soules. Yea, when the *Jewes* were *crucifying* of him, he at the same time (though the torments of his passion were *intolerable, incomparable, unconceiveable*) solliciteth *God* for their *pardon*, *Luke* 23. 34. Now his *prayer* could not but be efficatious, and a *pardon* for such *murtherers* was no meane good turne. And this likewise is the *practise of the Saints*, who strive to imitate their *Master* in all things which he did, as man: S. *Steven*, at the instant while his enemies were *stoning* of him, kneeled downe and *prayed*, *Lord lay not this sinne to their charge*, *Acts* 7. 60. Where is one thing very remarkable; he *stood when he prayed for himselfe*, but *kneeled when he prayed for his enemies*; herby shewing the *greatnesse of their impiety*, which easily could not be forgiven; as also the *greatnesse of his piety*. And indeed, as to render *good for good*, is the part of a *man*, and to render *evill for evill*, the part of a *beast*; and to render *evill for good*, the part of a *devill*; so to render *good for evill*, is onely the part of a *Saint*: *be mercifull, as your heavenly Father is mercifull*. *Luke* 6. 36. It were easie to abound in *examples* of this kinde; how often did *Moses* returne good unto *Pharaoh* for his evill, in praying and prevailing with God for him, to the removall of nine severall plagues; notwithstanding his cruell oppression? And *David*, what could he have done for *Saul*, that he left undone; notwithstanding, hee so cruelly persecuted him, and hunted after his life. And the like I might shew in that *man of God* to *Jeroboam*, and they that went to *Heaven* by the bloudy way of *Martyrdome*, who prayed for others, even their *persecutors*, and *murtherers*; an easier passage to *Heaven*: Yea, Gods people account it a *sinne, to cease praying for their worst enemies*, 1 *Sam.* 12. 23.

But

But what doe I tell them of these *transcendent examples*? when I never yet heard or read of that *Philosopher*, which could parallel *Doctor Cooper*, Bishop of *Lincolne*, in an act of patient suffering; who, when his *wife* had burnt all his *Notes*, which he had beene *eight yeares a gathering*, least hee should kill himselfe with overmuch study, (for she had much adoe to get him to *his meales*) shewed not the least token of passion, but onely replyed, *Indeed wife it was not well done*; so falling to worke againe, was *eight yeares more* in gathering the *same Notes*, wherewith he composed his *Dictionary*: which example, I confesse, more admires me, than any that ever I heard of from a man, not extraordinarily and immediately inspired and assisted by the *Holy Ghost*: and sure he that could indure this, could indure any thing, whether in *body*, *goods*, or *good name*: for of necessity there must bee *in that man* that can patiently beare such a losse, somewhat *more than man*. I know there are some men (or rather *two legged Beasts*) that esteeme no more of *Bookes* and *Notes*, than *Esops Cocke* did of the *Pearle* hee found; and these accordingly will say, this was nothing in comparison of what they suffer; as when once a *Hotspur* was perswaded to be patient as *Job* was, he replyed, What doe you tell me of *Job*? *Job never had any suits in Chauncery*.

Yea, indeed the meanest of *Christs royall Band*, for patience puts down all *the generations of naturall men*: as even their enemies will confesse. *Consalvus* a *Spanish* Bishop, and *Inquisitor*; wondred, how the *Protestans* had that Commandement, *Thou shalt love thy neighbour as thy selfe*, so indelibly Printed in their *hearts*, that no *torture* could blot it out, and make them confesse, and *betray* one another. And indeed, how should it be otherwise: for First,

First, if *Morall Prineiples* cherished and strengthened by *good education*, will inable the *soule* against *vitious inclinations*; so that though some *influence of the heavens* doe worke upon the *aire*, and the *aire* upon the *spirits*, and the *spirits* upon the *humors*; and these incline the *temper*, and that inclines the *soule* of a man, such and such wayes: Yet *breeding* in the refineder sort of *evill persons*, will much prevaile, to draw them another way; what may wee thinke of *grace*, and *faith*, and *Gods spirit*, which are *supernaturall*.

Secondly, every *Christian* suffering for *Christs sake*, and for *righteousnesse sake*, hath *Gods* mighty *power* to support him; and *Christ* to suffer with him, and *beare a part* in his misery: whereas the *naturall man* suffers all himselfe as a *delinquent*, or *malefactor*; whose *guilty conscience* addes weight to his *punishment*. A woman called *Felicitas*, (whom Saint *Austin* much praiseth) being brought to bed in the time of her *imprisonment* for the truth; and by reason of the great *paines* shee had in her *labour*, that she could not forbeare *schreeching*: one of the *Officers* hearing her cry out, tauntingly, *mockt* her thus; Ah woman, if thou canst not beare *these sorrowes* without such crying, how wilt thou endure, when thou shalt *be burnt*, or *cut in peeces*, or *torne asunder*; What thou now suffereſt is but sport, but the *Tragedy* is to follow: whom shee answered; Now, said shee, I *suffer for my selfe, and for sinne*; but then *Christ is to suffer in me, and I for him*. And it fell out as she said, for when she was thrown to the *wild beasts*, she neither sent out schreechings, nor so much as a sigh or groane; but *entertained death* with so *merry*, and *cheerfull a countenance*, as if she had beene invited to a *Feast*.

And

And thus you see in the first place, that *Nature* hath but a slow foot to follow *Religion* close at the heeles: that *grace* and *faith* transcends *reason*, as much as *reason* doth *sense*; that *patience* (rightly so called) is a *Prerogative royall*, peculiar to the *Saints*. It is well if *Philosophy* have so much wisedome, as to stand amazed at it.

2. That it is not true *Christian patience*, except it flow from a pious and *good heart*, *sanctified by the Holy Ghost*. 2 Be done in *knowledge* of, and *obedience to Gods command*. 3. That wee doe it in *humility*, and *sincere love to God*. 4, That it be done in *faith*. 5, That wee ayme at *Gods glory*, (not our owne) and the *Churches good* in our sufferings. 6, That we *forgive*, aswell as *forbeare*; yea, *love*, *pray* for, and *returne good* to our enemies *for their evill*: which being so, what hath the *Swashbuckler* to say for himselfe? And what will become of him, if he repent not; who can afford no time to *argue*, but to *execute*? Yea, what hath the more *temperate worldling* to say for himselfe, who hath some small peece of *reason for his guide*? arguing thus, I would rather make *shew* of my passions, than *smoother* them to my cost; which being *vented* and *expresst*, become more *languishing* and *weake*: better it is to let its point worke outwardly, than bend it against our selves; and in *reason*, *Tallying* of *injuries* is but *justice*. To which I answer, it is not reason, especially *carnall reason*, but *Religion*, which all this while hath beene disputed of, which is *Divine* and *supernaturall*; and that teacheth how *good* must be returned for *evill*, and that we should rather invite our *enemy* to doe us more *wrong*, than not to suffer the former with *patience*; as our *Saviours* words doe imply: *If* (saith hee) *they strike thee on the one cheeke, turne to him the*

*the other also; If they sue thee at the Law, and take away thy Coate, let him have thy Cloake also, Mat.* 5. 39, 40. He speakes *comparatively* as if he should say, rather *suffer two wrongs*, than doe one.

Indeed, the *difficulty* of the duty, the seeming *danger* and *want of Faith* in carnall men, *weakneth* the force of the *strongest reasons*; for no more, among *Ruffins, but a word and a blow*, among *civill men a word and a writ* can you expect. But as thrice *Noble Nehemiah* said to that false Belly-god betraying Priest *Shemaiah*, should such a man as I flee: So the true *Christian* will *encounter all discouragements* and frightning Alarums thus; should such a man as I feare to doe that which my *Master*, *King*, and *Captaine Christ Jesus* hath *commanded* me, which is of more necessity than *life it selfe*.

Yea, seeing *Heathens* could goe so farre as to *subdue their passions*; for shame let so many of us, as would be accounted *Christians* goe further, even to the *mortifying of ours*: or if we goe not before *Publicans* and *Sinners*, in the *Kingdome of grace*, Publicans and Sinners shall goe before us into the *Kingdome of Heaven*. And seeing the *duty* of the *Childe* is the *Fathers honour*, let us that are *Christians* bee knowne from *Worldlings* by our *practice*: as once the *Grecians* were knowne from the *Barbarians* by their *vertuous lives*; as *Quintus Curtius* notes. Shall a *wild Olive Tree*, growing upon the *barren mountaines of Gilboa*; and nature, where neither *dew* of the *spirit*, nor *rayne* of *grace* faleth, bare such *fruit*; and shalt not thou a *green Olive Tree* in the *house of God*, planted beside the *waters of comfort*, bring forth this *fruit of the Spirit*.

We see that *civill honesty*, severed frtm *true piety*,

*humility, saving knowledge, sincere love to God, true obedience to his word, justifying faith, a zeale of Gods glory*, and desire to *edifie and win others*, God accepts not, as proceeding from the *love of our selves*, and other *carnall respects*; namely, to obtaine *praise* or *profit* thereby. So that to suffer as the *Heathen* did, without observing other *circumstances*, is but to imitate that *foolish Patient*, who when the *Physitian* bade him take that *prescript*, eate up the *paper*. Wherefore doe not onely *subdue* thy *passions*, but *sayle* with that *contrary breath* of the *Apostle*, 1 *Cor.* 4. 12. We are *reviled*, and we *blesse*, and with that of Saint *Steven*, who *rowed* both against *winde*, and *tyde*, not onely through the *raging waves* of his enemyes *reproaches*, but even in a *storme of stones*, being as earnest to *save their soules*, as they were to *slay his body*.

*Meere Civill* and *morrall* men have *speculative knowledg*, if thine be *saving* it will take away *barrennes*, and make thee *fruitfull* in the *workes of obedience*; who *planteth* a *Vineyard*, and *eateth* not of the *fruit* thereof; we expect this of the *Earth* that hath onely *nature*, and shall not *God* expect it of us, who have *sence* to governe *nature*, *Reason* to governe *sence*, *grace* to governe *reason*, *Jesus Christ* to governe all.

The *little World*, *Man*, is so the compendium, and *abridgement of all creatures*, that whatsoever is imprinted with Capitall Letters in that *large Volume*, as in *Folio*, is sweetly and harmoniously contracted in *decimo sexto*, in the breefe *text of man*, who includes all: *Planets* have *being* not *life*, *Plants* have *life* not *sence*, *Beasts* have *sence* not *reason*, *Angels* have *being*, *life*, *reason*, not *sence*, man hath all,

all, and containes in him more generality than the *Angels*, being with *Planets*, life with *Plants*, sence with *Beasts*, reason with *Angels*: But the beleever hath over and above *Gods spirit*, and *faith*, which are peculiar *prerogatives* belonging to the *godly* which *no man* (being a *meere man*) is capable of.

Here also, if it were as *orderly* as *pertinent*, I might take occasion to shew another *peculiar* and proper adjunct belonging to the patience of a *Christian*; which a *Philosopher* may sooner *envy* than *imitate*; yea, it must put him *besides his reason*; before hee can conceive it possible, namely, That a Christian *rejoyceth* in his sufferings: *We rejoyce in tribulation* (saith Saint *Paul*,) *knowing that tribulation bringeth forth patience, and patience experience, and experience hope, &c. Rom.* 5. 3. Yea, hee goeth yet further and saith, I am *filled with comfort, I am exceeding joyfull in all our tribulation*, 2 *Cor.* 7. 4. Which is to over abound exceedingly with joy, such an *exuberation* of joy, as brake forth into *thankfulnesse*; And Saint *James* the like saying, *My brethren, count it exceeding joy, when ye fall into divers temptations; knowing that the trying of your faith, bringeth forth patience, and let patience have her perfect worke, that ye may be perfect and intire, lacking nothing*, *James* 1. 3, 4.

*Gods people* doe not onely acknowledge that they *suffer justly from God*, even when they *suffer unjustly from men*, as *Josephs* brethren did; who were no *Spyes*, nor *coozoners* as they were accused; yea, they had faithfully presented their *Moneyes* for their *Wheat*, neither had they *stolne* their Lords *Cup*: yet say they, *justly is this evill come upon us, because we*

*have sinned against our brother*, *Genesis* 42. 21. As a *trespasse* being *committed*, perhaps *thirty* or *forty yeares agoe*, and no punishment till now inflicted; behold thy *Creditor* is now come, and thou must pay the *debt*, hast thou any wrong done thee, I trow not. But this is not all (though nature will scarce acknowledge so much) for wee must *proceed*, and not alwayes continue in the *nethermost Forme*, like *drones*: he is not *uppermost* in this *Schoole of patience*, who sufferreth things *patiently*, that must bee suffered: but hee who doth it *willingly*, *cheerefully*, and *thankefully*.

*Paulus Diaconus* relates, how the *Empresse Irene* being *deposed* from ruling, by her *owne servant*; said, I thanke *God*, who of his free *mercy* advanced me an unworthy *Orphane* to the *Empire*, but now that he suffereth me to be cast downe; I ascribe it wholly to *my sinnes*, blessed be his name for *his mercy in the one*, *in the other for his justice*. And Saint *James* being *cut into peeces* limbe by limbe, was heard to say, *God bee thanked* upon the cutting off of *each member*, or joynt. The very *Heathen* saith Saint *Hierome*, know that *thankes* are to bee given for *benefits* received, but *Christians* onely give thankes for *calamities* and *miseries*.

But because this *path* leads from the *way* of my intended discourse, and you affect not to have mee digresse: come wee to the sixteenth Reason.

## CHAP. XXXI.

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*That they may follow Christs examples, and imitate the patience of the Saint in all Ages.*

16. *Reason,*

6. IN the sixth and last place, they beare the *slanders* and *persecutions* of wicked men *patiently*, that they may follow *Christs example*, and imitate the patience of the *Saints* in all ages.

*Christ also suffered for you* (saith Saint *Peter*) *leaveing you an example, that you should follow his steps*, 1 *Pet.* 2. 21. And it is written of him, that *When he was reviled, he reviled not againe, when he suffered he threatned not*, 1 *Pet.* 2. 23. He was called of his enemies, *Conjurer, Samaritane, Wine-bibber, &c.* was *scoft* at, *scorned, scourged, Crucified*, and what not: yea, he suffered in *every place*, in *every part*.

First, In *every place*, *hunger* in the *desart*, *resistance* in the *Temple*, *sorrow* in the *Garden*, *contumelyes* in the *Judgement Hall*, *Crucifying* without the *City*, and so forth.

Secondly, in every *part*, his *eyes* run downe with *teares*, his *temples* with *blood*, his *eares tingled* with *buffettings*, *glowed* with *reproaches*; they afflicted his *taste* with *Gall*, *spit* in his *face*, *pearst* his *head*

with *thornes*, his *hands* with *nayles*, his *side* with a *speare*: his *heart* was full of *sorrow*, his *soule* of *anguish*, his whole *body* was *sacrificed* as an *offering for sinne*: and yet he suffered all for us; *to the end he might leave us an example, that wee should follow his steps.* Neither was it so much *what he suffered*, as with *what affection, willingnesse*, and *patience he suffered*, that did *Nobilitate* the merrit of *his sufferings*. As touching the first, why *descended* he to take our *flesh*? but that we might *ascend* to take his *Kingdome*; he descended to be *crucified*, that we might ascend to be *glorified*; he descended to *Hell*, that wee might ascend to *heaven*.

Touching the second, what *King* ever went so willingly to be *Crowned*, as he to be *crucified*; Who so gladly *from execution*, as hee *to it*: What man was ever so desirous to *save his life*, as Christ was *to lose it*; witnesse that speech, *I have a Baptisme to bee baptized with, and how am I pained till it be accomplished*, *Luke* 12. 50. His *minde* was in *paine*, till his *body* and *soule*, came to it: And to him that dissuaded him from it, he used no other termes than *avoid Satan*.

And thirdly, with what *patience* he *suffered* all, let *both Testaments determine*; *he was oppressed and afflicted, yet did he not open his mouth*; *he was brought as a Sheepe to the slaughter, and as a Sheepe before the Shearer is dumbe, so opened he not his mouth*, *Isaiah* 53. 7. His behaviour was so *mild* and *gentle*, that all the *malice* of his *enemies*, could not wrest an *angry word* from him. Yea, when his owne *Disciple* was determined to *betray him*; I see not a *frowne*, I heare not a *check* from him againe: but *what thou doest doe quickly*. O the admirable *meeknesse* of this

*Lambe*

*Lamb of God:* Why doe wee *ſtartle* at our petty *wrongs*, and *ſwell* with *anger*, and *breake* into *furious revenges*, upon every occaſion, when the *patterne of our patience* lets not fall one harſh word, upon ſo *foule* and *bloody* a Traytor. When the Jews cryed out *crucifie him*, as before they cryed out, *his blood be upon us and upon our Children*, he out cryes, *Father, pardon them*; being *beaten* with *Rods*, *crowned* with *Thornes*, *pierced* with *nayles*, *nayled* to the *Croſſe*, *bathed* all his *body* over in *blood*, *filled* with *reproaches*, *&c.* in the very *pangs of death*; as unmindfull of all his great griefes, he prayeth for his perſecutors, and that earneſtly, *Father forgive them*, *Pendebat, & tamen petebat*, as Saint *Auguſtine* ſweetly: O *patient* and *compaſſionate* love. Ye *wicked* and *fooliſh Jewes*, you would be miſerable, he will not let you: His *eares* had beene ſtill more *open* to the voyce of *griefe*, then of *malice*; and ſo his *lips* alſo are *open* to *the one*, ſhut to *the other*.

Thus *Chriſt* upon the *Croſſe*, as a *Doctor* in his *chaire*, read to us all a *lecture* of patience; for his *actions* are our *inſtructions*: and the ſame that *Gideon* ſpake to *Iſrael*, he ſpeakes ſtill to us: *as ye ſee me doe, ſo doe you*: And no man be he never ſo cunning, or practiſed, can make a *ſtraight line*, or *perfect circle* by ſteddineſſe of hand, which may eaſily bee done by the helpe of a *Rule* or *Compaſſe*. Beſides, is *Chriſt* gone before us in the *like ſufferings*, what greater *incouragement*, when wee reade that *Caſars example* (who not onely was in thoſe battels, but went before them) yea, his very *Eye* made his *Souldiers prodigall of their blood*, When wee reade that young *King Philip*, being but catryed in his *Cradle* to the *Warres*, did greatly *animate the Souldiers*.

*diers*. Besides, what *servant* will wish to fare better than his *Lord*; is it meet that hee who is not onely thy *Master*, but thy *Maker*, should passe his time in *continuall travell*, and thou in *continuall ease*.

When a lewd *Malefactor* being condemned to *dye* with just *Phocion*, rayled at the *Judge*, the *Law*, his *Accusers*, and looked on *Death* with *terrour*, and *amazednes*; hee thus cheered him with encouragement, *Dost thou grudge to dye with Phocion:* so say I to thee, *Dost thou grudge to suffer with thy Saviour*: O blessed *Jesu*! O thou *Coeternall Sonne* of thine *Eternall Father*, why should I thinke strange to bee *scourged* with *tongue*, or *hand*, when I see thee *bleeding*: what *lashes* can I feare, either from *Heaven*, or *Earth*, since thy *scourges* have beene *borne for me*; and have *sanctified* them *to me*.

True, it is *Satans policy* to make men beleeve, that to *doe*, and *suffer*, as a Christian is so extreamely *difficult* for them, that it is altogether *impossible*; wherein he deales like the *inhospitable Salvages* of some Countries, who make *strange fires*, and a shew of *dismall terrours* upon the *shores*, to keepe *passengers* from landing: But if *Christ* be gone before us in the like, and it is for *his sake* that we *smart*; then we may be sure to have him present *with us* (even *within us* by his *spirit*, 1 *Peter* 4. 12, 13, 14.) to *assist* us, and *prevent our enemies*: and is not he able enough to *vindicate* all our wrongs.

Learne we therefore from him, to suffer { *Innocently.* / *Patiently.*

*Wilt thou* (saith one) *looke to raigne*, and not *expect to suffer*? Why, *Christ* himselfe went not up to *his glory*, untill first hee suffered *paine*: Or wilt thou (saith Saint *Cyprian*) be impatient, by seeking present

*revenge*

*revenge upon thine enemies*, when *Christ* himselfe is not yet *revenged of his enemies?* Doe thou *beare with others*, God *bearеs with thee*; is there a *too much*, which thou canst suffer for so patient a *Lord*? But to goe on; wilt thou follow *Gods example*? Then note, whereas *Christ* hath in many particulars commanded us to follow his example; yet *in no place* (saith Saint *Chrysostome*) *he inferreth we should be like our Heavenly Father, but in doing good to our enemies.* And therein resemble we the whole *three Persons in Trinity*. *God* was only in the *still winde*; *Christ* is compared to a *Lambe*, the *Holy Ghost* to a *Dove*. Now if we will resemble these three *Persons*, we must be *softly*, *Lambes*, *Doves*; but if on the contrary wee be *fierce*, *cruell*, and take *revenge*, so using violence, we resemble rather the *Devill*, who is called a *roaring Lyon*; and the *wicked*, who are termed *Dogs*, *Wolves*, *Tygers*, *&c.*

3. To adde to the *precept of God*, and the *practice of our Saviour*, the *example of Gods people*; they are patient in suffering of injuries, that they might *imitate the Saints* in all ages. They were so, and wee are likewise commanded to follow their steps, as in all things which are good; so especially in this. *Take my brethren the Prophets* (saith Saint *James*) *for an example of suffering adversities, and of long patience*, *James* 5.10. *Brethren*, saith Saint *Paul* to the *Thessalonians*, *Yee are become followers of the Churches of God, which in Judea are in Christ Jesus, because yee have also suffered the same things of your owne Countrey-men, even as they have of the Jewes*, 1 *Thess.* 2.14. And to the *Philippians*, *Be yee followers of me, Brethren, and looke on them which walk so, as yee have us for an example*, *Phil.* 3.17. And see how hee followed his Masters example; for which amongst us so *loves his Benefactors*, as Saint *Paul*

loved

*loved his Malefactors*? he would doe any thing (even be raſed out of the *booke of life*) *to ſave them* that would doe any thing *to kill him*. Amongſt many examples recorded for *thy* imitation, and *mine*; behold the patience of *Job*, *James* 5. 11. of *Abraham*, *Gen.* 20. 17, 18. of *Iſaac*, *Chap.* 26. 15. of *Joſeph*, *Chap.* 37. 32, 33. who notwithſtanding his *bretbren hated* him for his goodneſſe, and could not *ſpeake* peaceably unto him, *conſpired* to *kill* him, *ſtript* him of his *Coat*, *caſt* him into a *pit*, *ſold* him for a *ſlave*, recompenſt them *good for evill*; when he was armed with power to revenge: for when theſe his enemies did *hunger*, hee fed them; when they were *thirſty*, he gave them drinke; whereas they *ſtript him* of his *parti-coloured-coat*, hee *gave* them all *change of rayment*; whereas they *ſold* him for twenty peeces of money, hee would *not ſell* them corne, but *gave it* them freely, and put their *money* againe into their *ſacks*; whereas they caſt him into a *pit*, without either *bread* or *water*, hee brought them into his owne *lodging*, and *feaſted* them ſumptuouſly with *delicate fare*; and gave them of the *beſt Wine*: Thus he gave them *a good meaſure*, *preſſed downe*, *and ſhaken together*; yea, *running over into their boſomes*, of *kindneſſe* for *unkindneſſe*. And thus *holy David* trod in the ſteps of *good Joſeph*, *Pſal.* 38. 12, to 15. 1 *Sam.* 26. 20. For when *Saul* had bent his *bowe*, and made ready the *arrowes* within his *quiver*, to *ſhoote* at this upright in *heart*, and ſweet ſinger of *Iſrael*: Yea, when this *Fowler hunted* him like a *Partridge* to the *mountaines*; ſo that his *ſoule* was faine to aske for the *wings of a Dove*, that hee might *fly away* and bee at reſt: Yet ſee when his mortall foe was delivered into his hand in the *Cave*, he would not lay hands on his enemy, nor ſuffer his blond-thirſty followers to

fall

fall upon him, but onely to give him notice what hee could have done: cut off the *lap of his garment*, and rendered him *good for evill*; as *Saul* himselfe confessed: 1 *Sam.* 24. 18. Yea againe, when hee found him *asleepe in the field*, he spared his life which was in his hand; and to give him a *second warning*, onely took away his *pot of water*, and his *speare*: 1 *Sam.* 26. And lastly of *Steven*, who when the *Jewes* were *stoning* him to death, kneeled downe, and cryed with a loud voyce, *Lord, lay not this sinne to their charge*, *Acts* 7. 60. A true *Scholler of CHRIST*: for first, hee prayed for *enemies*; secondly, for *mortall enemies* that stoned him; thirdly, in *hot blood*, at the time when they wronged him most; as being more sorry for *their ryot*, then for his *owne ruine*. Now what is it that *wee suffer*, being compared with *their sufferings*? even nothing in a manner: *Yee have not* (saith Saint *Paul* to the *Hebrewes*) *yet resisted unto blood*: *Wee have passed* (saith the Prophet) *through fire and water*; not *fire onely*, as the *three Children*; nor *water onely*, as the *Israelites*; but *fire and water*, all kinde of *afflictions* and *adversities*. For shame then let us passe through a little *tongue-tryall*, without the least *answering*, or *repining*.

Now all ye *scoffers*, behold the *patience of the Saints*, and stand amazed. That which you (not for want of *ignorance*) esteemed *base*, *sottish*, and *unworthy*, yee see hath 16. *sollid Reasons*, as so many *pillars* to support it; and these hewen out of the *Rock of Gods Word*. Yee see the Childe of God is *above nature*, while hee seemes *below himselfe*; the vilest creature knowes how to *turne againe*; but to command himselfe, *not to resist* being urged, is more than *Heroicall*. Here then is matter worth *your emulation*, worthy *your imitation*.

Againe,

Againe, behold the *reasons* why *God* ſuffers you to *deride*, *hate*, and *perſecute* his people, which are likewiſe declared to be 16. in number, and thoſe no leſſe *weighty*; of which *three* concerne his *owne glory*; *thirteene our* ſpirituall and everlaſting *good*, *benefit*, and *advantage*. Yea, reflect yet further you *ſeed of the Serpent*, and ſee * the *Originall*, *continuance*, *properties*, *cauſes*, *ends*; and what will be the *iſſue* of your devilliſh *enmity* againſt the *ſeed of the Woman*? And then you will *acquit the religious* with *Chriſt*, and his *Apoſtles* for well doing; or confeſſe that you *condemne Chriſt* and his *Apoſtles* with them: as *Eraſmus* ſaid in his owne defence. But if of the two, you will *chooſe* to goe on and *periſh*, your *bloud* be on your *owne heads*, and not on *mine*; I have diſcharged my duty.

* In the cure of prejudis.

## CHAP. XXXII.

*Rules to be obſerved touching thoughts, words, and deeds, when we are wronged.*

I Muſt needs confeſſe (may ſome ſay) you have ſhewed *ſixteene* ſolid and ſubſtantiall *reaſons* of patience, ſufficient to perſwade any *reaſonable creature* to imbrace it, at leaſt in *affection*; but is it therefore in *all caſes* neceſſary wee *ſuffer injuries*, without righting of our ſelves, or being *angry*.

No: he that makes himſelfe a *Sheepe*, ſhall be eaten of the *Wolfe*. In ſome caſes *tolerations* are more than *unexpedient*; they inſpire the party with *boldneſſe*, and are

are as it were *pullies to draw on* more *injuries*, *beare one* wrong, and *invite more*; put up this abuse, and you shall have your belly full of them. Yea, he that *suffers* a lesser wrong, many times *invites* a greater; which he shall not be long without. As how doth *Davids patience* draw on the *insolence of Shimei? Evill natures* grow presumptuous upon forbearance. In *good natures* and *dispositions*, injury unanswered *growes weary* of it selfe, and *dyes* in a voluntary remorse; but in those *dogged stomacks*, which are onely capable of the *restraints of feare*: the silent digestion of a *former* wrong, provokes a *second*; neither will a *Beefe-braine fellow* be subdued with *words*. Wherefore *mercy* hath need to be guided with *wisedome*, least it prove cruell to it selfe.

Neither doth *Religion* call us to a weake *simplicity*, but allowes us as much of the *Serpent* as of the *Dove*. It is our duty indeed to be *simple as Doves, in offending them*; but wee are no lesse charged to be *wise as Serpents, in defending our selves*: lawfull *remedies* have from God, both *liberty* in the *use*, and *blessing* in the *successe*; no man is bound to tender his *throat* to an unjust *stroake*. Indeed, when the persecuted Christians complained against their adversaries, to *Julian the Emperour*, desiring justice; he answered them, as some of our *scoffers* may doe in the like case, *It is your Masters commandement that you should beare all kinde of injuries with patience*. But what did they answer? It is true, he commands us to beare *all kindes* of injuries patiently, but not in *all cases*; besides, said they, we may beare them patiently, yet crave the *Magistrates* ayde for the *repairing* of our wrongs past, our present *rescue*, or for the preventing of what is like to ensue. But to make a full *Answer* to the *Question* propounded:

There

There are *Rules* 1, 2, 3 to be observed, touching our *Thoughts*, *Words*, *Actions*.

1. First, touching our *Thoughts*: Hee that deceiveth me oft, though I must *forgive him*, yet Charity bindes me not, not to *censure him* for untrusty; and though Love doth not *allow suspition*, yet it doth not *thrust out discretion*; it judgeth not *rashly*, but it judgeth *justly*: it is not so sharpe sighted, as to see *a mote where none is*; nor so purblinde, but it can discerne *a beame where it is*; the same spirit that saith, *Charity beleeveth all things*, 1 *Cor.* 13. 7. saith also, that *a foole beleeveth all things*, *Prov.* 14. 15. and charity is no foole, as it is not *easily suspitious*, so neither *lightly credulous*. It is neither *simple*, nor *subtill*, as Bias spake wisely of her: or rather not onely *simple as a Dove*, to thinke no *evill*; but also *wise as a Serpent*, to discerne all things, and see what is *evill*.

2. For our tallying of *words*, as it argues *little discretion* in him that doth it, so it is of as *little use*, except the *standers by* want information of thy *innocency*, and his *guiltinesse* which gives the occation. Wherefore in hearing thy owne *private* and *personall reproaches*, the best answer is *silence*; but the wrongs and *indignities offered to God*, or contumelies that are *cast upon us* in the *cause of Religion*, or the *Church*, may safely bee repayed. If wee be *meale-mouthed* in *Christ*, and the *Gospels cause*, wee are not *patient*, but *zeale-lesse*. Yea, to hold a mans peace when *Gods honour* is in question, is to mistake the end of our *Redemption*; 1 *Cor.* 6. 20. What saith the *Apostle*? *joyne with patience*, *godlinesse*, 2 *Pet.* 1. 6. for else *patience* without *godlinesse*, while it receives *injury of man*, may doe more *injury to God*. Neither is there a better argument

gument of an *upright heart*, than to be *more sensible* of the *indignities offered to God*, then of our *owne dangers*. And certainly no ingenuous disposition can be so tender of his *owne disgrace*, as the true Christian is at the *reproach of his God*; as we see in *Moses*, who, when *Aaron* and *Miriam* offered him a private injury, it is said, his meeknesse was such, that *he gave them not a word*, *Numb.* 12. But when the people had fallen to *idolatry*, and he heard them *murmure against their Maker*, hee spares neither *Aaron*, nor the *people*, but in a godly fit of *zeale* takes on at them; yea, breakes the *Tables* in peeces, *Exod.* 32. *A meeke Lambe* in his owne cause, *a fierce Lyon* in Gods. Yea, it was alwayes his manner to plead the *peoples cause* to God, with *prayers*, and *teares*; but *Gods cause* against the people, with *sword*, and *revenge*. And thus it fared with *David*, who was a man *deafe* and *dumb*, and wholly *senselesse* at *Shimei's private reproach*; when he *cursed* him, *cast stones* at him, called him *murtherer*, and *wicked man*, 2 *Sam.* 16. But not so at *Goliahs* publick revilings of *God*, and *his Church*; no, not at *Michals* despising his holy *zeale* in the publike service of *God*, 2 *Sam.* 6. In these cases how full of *life*, and *spirit*, and holy impatiency did he shew himselfe to be? And *our Saviour Christ*, who suffered himselfe to bee *spit upon*, *buffeted*, *crowned with Thornes*, &c. without giveing an angry word; but when hee saw the *Temple* abused, hee burned in a *zealous anger* against them; tooke a *scourge*, and *whipt* the *buyers* and *sellers* out; saying, *Yee have made my Fathers house a den of theeves*: *Matth.* 21. 12, 13.

3. Touching our *actions*; whether it be in thine *owne cause*, or in the *cause of God*, and *Religion*, thou maist not be a *revenger*. All that private persons can doe,

doe, is either to *lift up their hands to Heaven* for redresse of sinne, or to *lift up their tongues* against the sinne, not their hands *against the person*. Who made thee a *Judge*, is a lawfull *question*, if it meet with a person unwarranted. True, *Phinees* in the case of *Zimry*, and *Cozby*, lift up his *hand*, and thrust them both through with a *Speare*: And when *Moses* saw the *Ægyptian* smiting the *Hebrew*, hee smoate the *Ægyptian*: but they had *peculiar warrants* signed from *Heaven*, either by *instinct*, or speciall *command*; which we shall expect in vaine.

Well may we *flee* from danger, as *Jacob* fled from *Esau*, *Moses* from *Pharoah*, *David* from King *Saul*, *Elias* from *Jesabel*, *Paul* from the *Damascens*, and *Christ* himselfe from the *Jewes*: And expect to finde comfort in our *flight*, even a *City of refuge*; as *Jacob* found favour in *Labans* house, *Moses* a rich *Father-in-Law*, *Elias* an *Angel* to feed him, *Paul* spirituall *brethren* to comfort him; besides the *Holy Ghost* the true Comforter. But the *weapons* of a *Christian* in adversity, ought onely to be *patience*, and *prayer*; for as *Theodoret* saith, if *Muentius*, and *Maximinian* in the heat of *zeale*, shall *rayle* on wicked *Julian* at a Feast; justly may their deaths be cast upon their *petulancy*, but not upon their *Religion*. Yea, the *Counsell of Eleberis* decreed, that if any man did take upon him to *breake downe* the Heathens *Idols*, and were *slaine* in the place: that hee should not bee reckoned among the *Martyrs*.

Indeed, *God* so loves this heat of *zeale* in all the carriages of his servants, that if it transport us too farre, hee pardoneth the *errours of our fervency*, rather than the *indifferences of lukewarmenesse*: as may be seene in that act of *Moses*, when being wroth with

with the people about the molten Calfe, hee brake the *Tables* in peeces: *Exod.* 32. Nevertheleſſe, if we ſhall either out of *ſuperſtition*, or *preſumption*, doe that we have neither *calling*, nor *warrant* for, out of the *word*, ſuch our *workes* (be our *intention* what it will) are but the *blinde whelpes* of an *ignorant zeale*, and an *unadvized zeale* (when *knowledge* is not made the *Pilot of devotion*) may bee more prejudiciall, than a cold *remiſneſſe*. Swift *horſes* without a skilfull *waggoner*, and full *ſayles* without a good *Pilot*, endanger more.

*Obiection.* Every baſe nature will be ready to *offer injuries*, where they thinke they will not be *repaid*: he will many times beat a *Coward*, that would not dare to ſtrike him, if he thought him *valiant*: as a *Cur* that goes through a *Village*, if hee clap his *tayle* betweene the *legs*, and runne away, every *Cur* will inſult over him; but if he briſtell up himſelfe, and *ſtand to it*, give but a counter-ſnarle, there's *not a Dog dares meddle with him.*

*Anſwer.* Nevertheleſſe, *avenge not thy ſelfe, but give place unto wrath; and that for conſcience ſake*, *Rom.* 12. 19. If thou receiveſt wrong in thy *perſon*, *goods*, or *good name*, it is the *Magiſtrates office* to ſee thee righted; and *For this cauſe yee pay alſo tribute. He is the Miniſter of God for thy wealth, to take vengeance on him that doth evill; and for the praiſe of them that doe well*: neither doth hee *beare the ſword for nought*, *Rom.* 13. 4, 5, 6. 1 *Peter* 2. 14. Now in this caſe, he that hath *endammaged* me much, (as you have ſome that will *deprive men of their poſſeſſions*, and then *perſwade them to be content*) cannot plead breach of charity in my ſeeking his *Reſtitution*: and becauſe *patience* without *diſcretion* wrongs a good cauſe, I will ſo

*mit wrongs*, as I may not encourage others to *offer them*; and so *retaine them*, that I may not induce God to *retaine mine* to him. Have you not seene a *Crow* stand upon a *Sheepes backe*, pulling off wooll from her *side*: even *creatures reasonlesse* know well whom they may be *bold* with; that *Crow* durst not doe this to a *Wolfe*, or a *Mastiffe*: the knowne simplicity of this innocent beast, gives advantage to this presumption; *meekenesse of spirit* commonly *drawes on injuries*, and the cruelty of *ill natures* usually seekes out those, not who *deserve worst*, but who will *beare most*. Wherefore *patience*, and *mildnesse* of spirit is ill bestowed, where it exposes a man to *wrong* and *insultation*: Sheepish dispositions are *best* to *others*, *worst* to *themselves*. I could be willing to *take injuries*, but I will not be *guilty of provoking* them by lenity; for *harmelessenesse*, let me goe for a *Sheep*; but whosoever will bee tearing my *fleece*, let him looke to himselfe.

*Diogenes* the *Stoicke*, teaching his *auditors* how they should refraine *anger*, and being earnest in pressing them to *patience*, a waggish *boy spit in his face*, to see whether he would *practise* that which he *taught* others: but *Diogenes* was not a whit moved at it; yet said withall, I feare I shall commit a *greater fault* in letting this boy goe unpunished, than in being angry. In some cases, for *reason* to take the *rod* out of the *hands of wrath*, and chastise, may be both *lawfull* and *expedient*. The same which *Aristotle* affirmed in *Philosophy*, *viz.* That *choller* doth sometime serve as a *whetstone to vertue*, is made good *Divinity* by Saint *Paul*, *Be angry, but sinne not*, *Ephes.* 4. 26. that is, be angry with sin onely.

For *Cautions* and *Rules* to be observed, when we appeale

appeale to the *Magistrate*. 1. First, let it be in a matter of weight, and not for *trifles*.

True, thou canst not be more forward to *cast away* thy money, then some *Lawyers* are to *catch it*: but the *Physition*, and *Lawyer*, are for *necessity*, not for *wantonnesse*. What said one to a *Lawyer*, offering to *right his wrongs*, and *revenge* him of his *adversary*, by *Law*: I am resolved rather to *beare* with patience an *hayle-shower of injuries*, than seeke *shelter* at such a *thicket*; where the *brambles* shall pluck off my *fleece*, and doe me more hurt by *scratching*, than the *storme* would have done by *hayling*. I care not for that *Physicke*, where the *remedy* is worse than the *disease*.

2. Secondly, let it be in case of *necessity*; after we have assayed all good *meanes of peace* and agreement: using *Law*, as a Father doth the *Rod*, full sore *against his will*. As whatever our wrongs be, true *wisedome* of the *spirit* will send the *Apostle lenity*, as *admonitions harbinger*, with offers of *peace*, before she takes out *processe*: 2 *Tim.* 2. 25.

3. Thirdly, let not our *ayme* and *end* be the *hurt* of our *enemy*: but, first, the *glory of God*; secondly, the *reformation of the party* himselfe, that so he which *is overcome*, *may* also *overcome*; and (if it may be) *others* by his example, whereby *more than one Devill* shall be subdued. And thirdly, to procure a *further peace* and quiet *afterwards*; as *Princes* make warre to avoid *warre*: yea, in case we see a *storme* inevitably falling, 'tis good to meet it, and break the force. Fourthly, let us not be transported either with *heat* or *hate*, but begin and follow our suits without *anger*, or using the least *bitternesse* or extremity against the person of our *adversary*: as *Tilters* break their *Speares* on each others *breasts*; yet without wrath or intention

tion of *hurt*; or as *Charles* the *French* King made warre against *Henry* the seventh, King of *England*, rather with an *Olive-branch*, than a *Lawrell-branch* in his hand, more desiring *peace* than *victory*; not using *bribery*, or any other meanes to corrupt or hinder *justice*; but to seeke our owne *right*. Fifthly, and lastly, having used this ordinary *meanes* that the Lord hath given us for the righting of our selves, in case we finde no redresse, let us rest with *quietnesse* and *meeknesse* therein, without *fretting*, or desire to right our selves by *private revenge*; knowing assuredly, that the *Lord* hath thus *ordered* the whole matter, either for our *correction*, or for the *exercise* of our *patience* and *charity*; or that he will take the matter into his owne hand, and revenge our cause of such an enemy, farre *more severely*: or for that he meanes to deale *farre better* with us, if wee *commit our cause to him*, than either *our selves*, or any *Magistrate* could have done.

To conclude this argument in a word. If thou goe to *Law*,

Make { *Conscience* thy *Chauncery*. / *Charity* thy *Judge*. / *Patience* thy *Councellor*. / *Truth* thy *Attorney*. / *Peace* thy *Solicitor*.

And so doing, thou shalt be sure to finde two *friends in thy suit*, that will more bestead thee, than any ten *Judges*; namely, *God* and thy *Conscience*. *God*, who being *Chiefe Justice* of the whole world, *can doe* for thee whatsoever he will; and *will doe* for thee whatsoever is best: thy *Conscience*, which is instead of a thousand good *Witnesses*, a thousand good *Advocates*, a thousand good *Juries*, a thousand *Clarkes*

of

*of the Peace*, and *Guardians* of the Peace to *plead*, *procure*, *pronounce*, *record*, and *assure* to thee that *peace which passeth all understanding*.

But I feare I have incited your *impatiency* by standing so long upon *patience*.

## CHAP. XXXIII.

### *Vse and Application of the former Reason.*

#### 1. *Vse.*

THese *latter Reasons* being dispatcht, returne wee to make use of *the former*; for I may seeme to have left them, and be gone quite out of sight, though indeed it cannot properly bee called a digression: seeing the last point proved, was; That *God suffers his children to be persecuted and afflicted for the increase of their patience.*

First, if God sends these *afflictions*, either for our *Instruction*, or *Reformation*, to scowre away the rust of *corruption*, or to try the truth of our *sanctification*, either for the increase of our *patience*, or the exercise of our *faith*, or the improvement of our *zeale*, or to provoke our *importunity*, or for the doubling of our *Obligation*: seeing true *gold* flyes not the *touchstone*; let us examine whether we have thus *husbanded our afflictions* to his *glory*, and our owne spirituall and everlasting *good*. I know *Gods* fatherly *chastisements* for the time, seeme *grievous* to the best of his

*Children*; Yea, at firſt they come upon us, like *Sampſons Lyon*, looke terrible in ſhew, as if they would *devoure* us; and as *Children* are affraid of their *friends* when they ſee them masked, ſo are we. But tell me, hath not this *roaring Lyon* prevailed againſt thy beſt part? haſt thou kept thy *head whole*? I meane thy *ſoule free*? For as *Fencers* will ſeeme to fetch a blow at the *legge*, when they intended it at the *head*; ſo doth the *Devill*, though he ſtrike at thy *name*, his ayme is to ſlay thy *ſoule*. Now inſtead of being *overcome*, doſt thou *overcome*? Hath this *Lyon* yeelded thee any *honey* of *Inſtruction*, or *Reformation*? Hath thy *ſinne* dyed with thy *fame*, or with thy *health*, or with thy *peace*, or with thy *outward eſtate*? Doeſt thou perceive the *graces of Gods Spirit* to come up, and *flouriſh* ſo much the more in the *ſpring* of thy recovery, by how much the more hard and bitter thy *winter* of adverſity hath beene? Then thou haſt approved thy ſelfe *Chriſts* faithfull *Souldier*, and a *Citizen* of that *Jeruſalem*, which is above: Yea, I dare boldly ſay of thee, as Saint *Paul* of himſelfe, That *nothing ſhall be able to ſeperate* thee *from the love of God, which is in Chriſt Jeſus our Lord*, *Rom.* 8. 39. To finde this *honey* in the *Lyon*, more than makes amends for all former *feare* and *griefe*: and in caſe any man, by his *humiliation* under the hand of God, is growne more *faithfull* and *conſcionable*; there is *honey* out of the *Lyon*: or is any man by his *temptation* or fall, become more *circumſpect* after it? there alſo is *honey* out of the *Lyon*, *&c.* For there is no *Sampſon*, to whom every *Lyon* doth not yeeld ſome *honey*; for as *affliction ſanctified*, ever leaves ſome *bleſſing behinde it*, like the *River Nilus*, which by *overflowing* the Land of *Ægypt*, *fattens*, and *fils* it, with *flowers*, and *fruits*, ſo a *ſine*

*wit*,

*wit*, and a *Chriſtian will*, makes uſe of any thing: like the little *Bee*, which will not off the meaneſt *flower*, till ſhe hath made *ſomewhat* of it. Even *Sauls malice* ſhall ſerve to enhaunce *Davids zeale*: and the likelihood of *loſing Iſaac*, ſhall both evidence and *improve Abrahams love* to *God*: or hath the *Lord* made *Hannah* barren, and doth her *adverſary vex her* ſore, yeare by yeare; and grievouſly *upbraid her* for it, ſo that ſhe is *troubled in her minde*: why, even that ſhall make her *pray*, and *weepe* ſore unto the Lord, and make *vowes*: yea, and when *God* gives *Samuel* to her, ſhee will give *Samuel* backe againe to *God*. Laſtly, Saint *Paul* in this *ſchoole of Affliction*, will *learne in what eſtate ſoever he is*, *proſperous*, or *adverſe*, *therewith to be content*: *Phil.* 4. 11. And thou mayeſt foulely *ſuſpect* thy ſelfe, (if thou beeſt not *the better*) for thy being *the worſe*. He is no *true borne Chriſtian*, who is not *the better for his evils*, whatſoever they be; *no price can buy* of the true beleever the *gaine of his ſinnes*. Yea, *Sathan* himſelfe, in his exerciſe of Gods Children, *advantageth them*. And looke to it, if the malice and enmity of wicked men hath *beaten thee off from thy profeſſion*, thou wert at the beſt but a *counterfeit*, and none of Chriſts owne Band. A little faith, even ſo much as a *graine of Muſtard-ſeed*, would be able to remove greater *mountaines of feare and diſtruſt* out of thy *ſoule*, than theſe: for know this, that *Good men* are like *Diamonds*, which will *ſhine in the durt*: yea, they reſemble *Glow-wormes*, which ſhine moſt in the *darke*; or *Juniper*, which ſmels *ſweeteſt* in the *fire*; or *Pummander*, which becomes more *fragrant* by *chafeing*; or *Roſes*, which are *ſweeter* in the *Still*, than on the *ſtalke*.

2. *Vse.*

2. If the *malice of our enemies*, as it is husbanded to our thirst (by a divine and supreame *providence*) doth make so much for our *advantage* and *benefit here*, and *hereafter*; as namely, that it *opens our eyes* no lesse, than peace and prosperity had formerly *shut them*; that nothing doth so powerfully call home the *conscience*, as affliction; and that we need no other *art of memory* for sinne, besides misery; if commonly we are at *variance with God*, when we are at *peace with our enemies*, and that it is both hard and happy, not to be the *worse with liberty*, as the *sedentary life* is most *subject to diseases*: if vigor of *body*, and infirmity of *minde*, doe for the most part *lodge* under one *roofe*, and that a *wearish outside* is a strong motive to *mortification*: if God, the all-wise *Physitian*, knowes this the fittest *medicine* for our *soules sicknesse*, and that we cannot otherwise be *cured*; if our *pride* forceth *God* to doe by us, as *Sertorius* did by his *Army*, who perceiving his *Souldiers* puft up through many *victories*, and hearing them boast of their many *conquests*, led them of purpose into the *lap of their enemies*, to the end that *stripes* might learne them *moderation*.

If this above all will make us *pray* unto him with heat and *fervency*; as whither should we *flye* but to our *Joshua*, when the *powers of darknesse*, like mighty *Amalekites*, have *besieged* us? If ever we will send up our *prayers* to him, it will be when we are *besieged* with evils.

If true and saving *joy* is only the daughter of *sorrow*; if the *security* of any people is the cause of their *corruption*, as no sooner doth the *Holy Ghost* in sundry

places

places say, *Israel had rest*; but it is added, *They committed wickednesse*: Even as *standing waters* soone grow *noysome*, and *Vines* that grow out *at large*, become *wilde* and *fruitlesse* in a small time; if it *weanes* us from the love of *worldly things*, and makes us no lesse *inamored with heavenly*: as *Zeno*, having but one *Fly-boat* left him, hearing newes that both it and all therein was cast away, said, *O Fortune, thou hast done well to send me again to our Schoole of Philosophy*: Whereas if we finde but a little *pleasure* in our life, wee are ready to *doate* upon it. Every small *contentment glewes* our affections to that we like, neither can we so heartily thinke of our *home above*, whilest we are furnished with these *worldly contentments*: But when *God strips us* of them, straightwayes our *minde is homeward*; if this *world* may be compared to *Athens*, of which a Philosopher said, that it was *a pleasant City to travell through, but not safe to dwell in*: if by smarting in our *bodyes, states*, or *names*, we are saved from smarting in our *soules*. If it was good for *Naaman*, that he was a *Leaper*; good for *David*, that hee was in *trouble*; good for *Bartimeus*, that hee was *blinde*; if with that *Athenian Captaine*, we should have *perished* for ever, in case wee had not thus *perished* for a while; if our peace would have *lost us*, in case wee had not a little *lost our* peace: then *refuse not the chastening of the Lord, neither be grieved with his correction*, as *Solomon* adviseth, *Proverbs* 3. 11. And so much the rather,

1. First, because our strugling may *aggravate*; cannot *redresse* our miseries.

2. Secondly, because the *Lord* will bee *sanctified* either *of us*, or *on us*; one of the two as Saint *Austin* speakes.

3. Thirdly,

3. Thirdly, because that is little which thou *sufferest*, in comparison of what thou *deservest* to suffer; for thou hast deserved *to be destroyed*: and he that hath deserved *hanging*, may be glad if he scape with *whipping*. Besides, as *David* told *Saul*, he could as easily have *cut his throat*, as hee had his *coat*: or as *Cæsar* boasted to *Metellus*, he could as soone make him hop *headlesse*, as bid it be done: so the *Lord* may expostulate with thee, and much more.

Wherefore be *patient* I say, but *not without sence*; be not of those *Stoicks*, (*stocks* rather you may *stile* them) who like *beasts*, or rather like *blocks*, lie under their *burthen*, and account it *greatest valour* to make *least adoe*: and *lay it* as *little* as may be *to heart*. For if you meane to be the *Kings sonnes*, you must bring him the *fore-skins of a hundred Philistims*: shew him the *fruit of your* former *sufferings*. But above all, let us not resemble the *wicked*; who if *affliction* comes to them, receive the *curse* with *cursing*; and if the *Devill throw* but one crosse to them, they will take their *soules* and *throw* them againe to him; for they presently break out, either into some *cursed rage*, or into the *rage of cursing*, or into some *cursed action*.

A usuall thing, when *men* are crossed by the *creatures* (I might say, their owne husbands or children) to fall a *cursing*, and *blaspheming them*, to whom we may say, as the *Prophet* did to *Senacharib*: 2 *Kings* 19. 22. *Whom hast thou blasphemed, and against whom hast thou exalted thy selfe; even against the holy one of Israel.* Whom are you angry withall, doth the *raine*, and *waters*, or any other *creature* displease you: Alas, they are *servants*; if their *master* bid *smite*, they must not *forbare*: They may say truly what *Rabshakeh* usurped, are we come without the *Lord*, *Isay* 36. 10. Yea,

are

are we not sent of the *Lord* in *love*, and to doe you *good*, and to give you occasion of *rejoycing* afterward, if you *beare* the *crosse patiently*, and make that use of it which *others doe*, and *the Lords intends*: Yea, Saint *Paul* could *rejoyce even in tribulation*.

But alas, these are so farre from *rejoycing* with that blessed *Apostle*, that they *rave in tribulation*; and like some *beasts*, grow mad with *baying*; or like *frantick men wounded*, who finding ingredients prepared to *dresse* them, teare them all *in peeces*. But let us not be like them, if *Satan* robs us of *a bag of silver*, let not us call after him, and bid him take *a bag of gold* also: If he afflict thee *outwardly*, yet surrender not to him the *inward*; rayle not at the *hangman*, but runne to the *Judge*; fret not with *Joash*, 2 *Kings* 6. 33. but submit with *Hezekiah*: *Isay* 39. 8. When *Gods hand* is on *thy backe*, let *thy hand* be on *thy mouth*: If thou beest wronged, call not *thine adversary* to account, but *thy selfe*; and let it trouble thee more to *doe ill*, than to *heare of it*; bee more sorry that it is *true*, than that it is *knowne*.

Yea, neither *rage* at the *Surgion* as mad-men, nor *swoone* under his hand as *milke-sops*; but consider with whom thou hast to doe: *The Lord, the Lord, strong, mercifull, and gratious, slow to anger, and abundant in goodnesse and truth, reserving mercy for thousands, forgiving iniquity, transgression, and sinne; and that will by no meanes cleare the guilty, but visit the iniquity of the fathers upon the children, and upon childrens children, unto the third and fourth generation*: *Exod.* 34. 6. 7. And this (if any thing) will doe: *It was before the Lord*, saith *David*, *and therefore I will be yet more vile. Reproach in Gods service*, is our *best preferment*; the *Lord* so *noble*, the *servant* cannot be too *humble*:

even

even *Bucephalus*, that diſdained any other *rider*, in all his *trappings* would *kneele downe to* his Maſter *Alexander*, and goe away *proud of his burthen*.

Yea, to goe yet farther; let us with good old *Ely*, (who was a *good ſonne* to *God*, though he had beene an *ill Father* to his ſonnes) even *kiſſe the* very *rod* we ſmart withall; and ſay, *It is the LORD, let him doe what ſeemeth him good*: for whatſoever *ſeemeth good* to him, cannot but *be good*, howſoever it ſeemes to us. Yea, let us receive his ſtripes with all *humility*, *patience*, *piety*, and *thankefulneſſe*; reſolving as that holy *Martyr John Bradford*, who ſaid to the *Queene* (how much more did hee meane it to the *great King of Heaven* and *Earth*?) *If the Queene will give me life, I will thanke her; if ſhee will baniſh me, I will thanke her; if ſhe will burne me, I will thanke her; if ſhe will condemne me to perpetuall impriſonment, I will thanke her.* A man will eaſily ſwallow a *bitter pill*, to gaine *health*. The *ſtomacke* that is *purged*, muſt be content to part with ſome *good nouriſhment*, that it may deliver it ſelfe of more *evill humours*: and the *Phyſitian* knowes what is beſt for the *Patient*, the *Nurſe* better than the *Infant*, what is *good* and *fit* for it: Now the *Tenant* is more noble than the *Houſe*; therefore why are wee not more *joyed in this*, then *dejected in the other*: ſince the leaſt *graine* of the increaſe of *grace*, is more worth, then can bee equalled with whole *pounds* of *bodily vexation*. Yea, let us take them as *tokens* and pledges *of Gods love* and favour, who loves his *Children* ſo, as not to make *wantons* of them. They that would tame *pampered Horſes*, doe adde to *their travell*, and abate of their *provender*; as *Pharaoh* ſerved the *Children of Iſrael*. Which of us ſhall ſee *peeces of Timber* cut and *ſquared*, and plained by the *Carpenter*; or *Stones* hewne

hewne and *polished* by the *Mason*; but will collect and gather, that these are *Stones* and *Timber* which the *Master* would imploy in some *building*? If I *suffer*, it is that I may *raigne*. And how profitable is that *affliction*, which carryeth me to *Heaven*? Oh, it is a good change, to have the *fire of affliction* for the *fire of Hell*: Who would not rather smart for a while, than for *ever*? Its true, these *Waspes*, wicked men, *sting shrewdly*, but the *Hornet* Sathan would *sting worse* a great deale. And not seldome doth the infliction of *a lesse* punishment, avoyde *a greater*.

Neither must any man thinke, to bee alwayes *free from censure, assertions*, and *wrongs*; nor somtimes from *faults*: The very *Heathen* could say, It is for none *but God*, to *feele* or *want nothing*. Indeed, many are too apt to expect it, and therefore can beare nothing, like *Minderides* the *Sibarite*, who was grieved for that some of the *Rose-leaves* which hee lay upon, were *rumpled* together: But this is to *vilipend*, and *undervalue* his *kindnesse*; to make no *repute*, nor *reckoning* of his *deepest indulgencies*, whereas the contrary *approves our sincerity* beyond all exceptions. Every man can open his hand to *God* while he blesses, but to expose our selves willingly to the afflicting hand of our *Maker*, and to kneele to him while he scourges us, is peculiar to the *faithfull*.

3. *Use.*

3. Thirdly, if the *sharpe sufferings*, and *bitter conflicts*, and *sore travells* of *Gods* children, are usually the *fore-runners of a joyfull issue*; even the happy *birth* of saving *repentance*: and that the sharpe *paine* of the *Surgions cutting* them, is onely *to ease* them of a more durable

durable, and dangerous, yea a farre heavier paine, the *ſtone of the heart*: If while their enemies goe about to *rob them*, they doe but *inrich them*. As that *Sexton*, who in the night went *to rob a Gentlewoman*, that had beene buried the day before with *a gold Ring*, and having opened the *coffin*, looſed the *ſheet*, and chafed her *finger* to get it off, ſhe having beene but in a *ſwoone* before: her *ſpirits returning*, ſhe *revived*, and for *many yeares* after *lived* comfortably. If they may bee reſembled to the *five loaves in the Goſpell*, which by a ſtrange *Arethmetick*, were *multiplyed* by *Diviſion*, and *augmented* by *Subſtraction*; then let none dare to *flatter*, or *fleſh themſelves*, becauſe their eſtate is *proſperous*; eſpecially in an *evill way*, as it fared with *Leah*, whom wee may heare thus *chanting her happineſſe*: *God*, ſaith ſhe, *hath given me my reward, becauſe I have given my mayde to my husband*: *Gen.* 30. 18. when ſhe ſhould rather have *repented*, then *rejoyced*: and the like with *Micah*, *Judges* 17. 13. and *Saul*, 1 *Sam.* 23. 7. and *Dionyſius*, when he found the *windes* favourable in his *navigation*, after he had *diſpoiled* the *Temple* of all the *gold* therein. Neither let ſuch as ſuffer not, *cenſure* their brethren that doe; as thoſe *three misjudged of Job*, that he was an *hypocrite*, and a *greater ſinner* than others; and *God had caſt him off*, or elſe it could not goe ſo ill with him. Or as the *Jewes* cenſured *our Savious*, *Iſay* 53. 3, 4. And thoſe *Barbarians*, Saint *Paul*, *Acts* 28. 4. which is to *condemne the generation of Gods Children*, *Pſal.* 73. 15. But rather *miſtruſt themſelves*, which was the uſe *our Saviour* warned thoſe to make of it, who told him of the *Galileans*, whoſe *blond Pilate* had *mingled* with their *ſacrifices*, *Luke* 13. 1. to 6.

And indeed, he is *blinde* that judgeth of mans *felicity*

*licity* by his outward *proſperity*, or concludes of ones *miſery* from his *calamity*: *Eccleſ.* 9. 1, 2. The *Sunne of proſperity* ſhines no leſſe upon *brambles* in the *wilderneſſe*, than *fruitfull trees* in the *Orchard*. The cold *froſt* and *ſnow* of adverſity, lights upon *Gardens*, aſwell as the *wilde waſte*. *Ahab* and *Joſiah's* end, concur in the very circumſtances, the one *deſtroyeth Religion*, the other *reſtoreth it*; yet *both ſhot* with an *Arrow*. *Saul* and *Jonathan*, though *different* in diſpoſitions, yet in their deaths they were *not divided*. *Zedekiah* a wicked man, had his *eyes put out*: ſo had *Sampſon* the valiant Judge of *Iſrael*, and Type of *Chriſt*; *Moſes* and *Aaron*, both were ſhut out of *Canaan*, aſwell as the *Searchers*: ſo that if we judge of mens *perſons* by their outward *conditions*, we muſt needs erre.

Yea, uſually *God doth moſt afflict* thoſe, whom he *beſt affecteth*; dealing with his *children* as the good *husband* deales with his *Trees*; thoſe in the *Garden* he is ever and anon medling with them, either *lopping* off the ſuperfluous *branches*, or *ſcraping* off the *moſſe*, or *paring* of the *root*, or *digging* and *dunging* them; ſo uſing all good meanes to make them *fruitfull*: whereas he lets them alone which grow in the *hedge row*, or *Forreſt*, till at length he comes with his *Axe*, and *cuts them downe for the fire*. He was not the *beſt Diſciple* that *had the bag*: and *fitted ware*, you know, is but *fitted* for the *ſhambles*. God puts *money* indeed (as ſome Hoorders doe) into theſe *earthen boxes*, that have only one *chinke* to *let in*, but none to *let out*, with purpoſe to *breake* them when they are *full*. What was *Haman* the better for his *honour*, while the *King frowned on him*; or the happier for being lift *up the ladder*, when hee was to come *downe* againe with a *roape*.

And

And for ought thou *knowest*, (at least if thou takest not heed, for *prosperity* is the more *dangerous enemy* of the two, and skilfull to destroy;) thy *preservation* is but a *reservation*; as it fared with *Sodome* and her *sisters*, which were preserved from the *slaughter* of the foure Kings, that *God* might raine downe *Hell* from *Heaven* upon them. And *Senacharib*, who escaped the stroake of the *destroying Angell*, that hee might fall by the *sword* of his owne *sonnes*, *Isay* 37. 37, 38. say then one *woe*, the *woe of adversity*, (as thou accountest it) hath passed thee, perhaps there is a *second* and a *third*, worse behinde: *Revel.* 9. 12. & 8. 13. The *Philosopher* would see a *mans end*, before he pronounst him *happy*. Yea, it may be that which thou accountest thy *primest priviledge*, may prove to thee a *snare*, and may be granted thee rather out of *anger* than *love*; as the *Devill* left *Jobs* tongue untouched of all the rest, but why? in hope that therewith hee would have *cursed God*; or charged him with *folly* and *cruelty*: so that we may say of *prosperity*, as *Antigonus* did of his *garment*; O *noble*, rather than *happy* priviledge; but of *adversity*, O *happy* rather then *noble* favour.

4. *Use.*

4. Fourthly, if *Affliction* be so profitable, and *prosperity* so dangerous as hath beene showne; if it be our *Isaacks* use, first to *feele us* by tribulation, and then to *blesse us*; then away with those *foolish queries*, why doth *God this*, and why *that*? why doth he punish the *innocent*, and acquit the *peccant*? why doth he permit so *many*, and such *notorious crimes*? why is he so severe towards *his owne*, so gentle to *others*. Aske

not

not (saith *Salvianus*) why one is *greater*, another *lesse*; one *wretched*, another *happy*; I know not *Gods intent*, but it is sufficient satisfaction to me, that this is *done by God*. Why doth a *Physitian* give more *Wormewood*, or *Hellebore* to this *sick party*, than to that; even because, either his *disease*, or his *constitution* so requires it.

Neither let us value things as they seeme, or according to *sence*; but rather when we are *best pleased*, let us be *most suspitious*: let us desire and *chuse blessings*, as hee *chose his friend*; not him that would bee *pleasible* to his humour *for a day*, but him that should be *profitable* to his minde *during life*. Let us imitate *Bees*, that passe over *Roses*, and *Violets*, to set upon *Time*: If *crosses* are not *toothsome*, let it suffice they are *wholesome*; 'tis not required in *Physick* that it should *please*, but *heal*: unlesse we esteeme our *pleasure* above our *health*.

*Experience* tells us, that those things (for the most part) which are *least pleasing*, are *most wholsome*: *Rue* is a hearbe most *bitter* to the taste, yet in regard of the *vertue*, which is in it, we call it *herbe of grace*: And *Methridate*, though of all other *electuaries* it be *most distastfull*; yet of all others it is the *most wholesome*.

The world *hates thee*, and deales most spitefully with thee; *a good signe*, it hath always beene the portion of *good men*, to suffer at the hands of *evill men*; as appeares both by *holy*, and *humane* Writers: as for *Divine Authority*, you know how it fared with the *Prophets*, *Apostles*, and our Saviour *Christ* himselfe, whose whole life, by reason of spitefull enemies, was but one continued crosse. And as touching *secular*, examples are infinite; whereof a few: In *Athens*, wee read of wise *Socrates*, good *Phocion*, just *Aristides*, victorious *Miltiades*; but how unworthily were they

dealt withall: At *Rome* they had *Marcus Cato*, the patterne of a wiſe and prudent man, a lively emblem of *vertue*; how was he *hated*, thruſt downe, *ſpit upon*, ſtript both of his *Senator-ſhip*, and *Prætor-ſhip*, caſt into *priſon*, &c. *Rutilius* and *Camillus* were both exiled, *Pompeus* and *Cicero* both yeelded their necks to their Clients: Who ſo often curſt by the *Popes*, with *Bell*, *Booke*, and *Candle*, as *Queene Elizabeth* of bleſſed memory; though ſhe *outlived ſeaven of them*.

But to leave *examples* and come to *reaſon*, Is it not an evident ſigne, that if the *world hates thee*, thou art *none of the world*; yea, therefore it *hates thee*, becauſe thy practice *ſhames the world*; and becauſe thou diſcovereſt, and oppoſeſt her *treaſons* and *deceits*. Wicked men are like *dogges* in condition, who will let a man *amble* a faire pace *quietly*, but if he *gallop* through the *Towne*, though his errand be of importance, and to the *King*, perhaps, they will *barke* and *fly at him*, which is *a token to them of perdition, but to thee of ſalvation: Phil.* 1.28. yea, it is an evident ſigne, that they are of the *ſtock of Iſhmael*, and not the *ſeed of Iſrael*. I finde many *acts of deception* in the Saints, I finde *infirmity in thoſe acts*, but that any one of them hath *ſcoft* at, and hated another for *goodneſſe*, I finde not: much leſſe that any after *regeneration*, have in this caſe beene *cruell*. If we would know (ſaith *Chryſoſtome*) a *Wolfe* from a *Sheepe* (ſince their *cloathing* is alike) looke to their *fangs*, and their *mouth*, if they be *bloudy*: for who ever ſaw the *lips of a Sheepe* beſmeared with *bloud*? which being ſo, no matter though the *gate* be *ſtraight*, and the *way narrow*, if the *end* to which it leadeth be *everlaſting life*.

5. *Uſe*.

5. *Vſe.*

5. Fifthly, if in concluſion the moſt *malitious* and damnable *practiſes* of our *worſt* and *greateſt enemies*, prove no other in effect to us, than did the malice of *Joſephs brethren*, *Miſtriſſe*, and *Lord* to him: the firſt, in *ſelling* of him; the ſecond, in falſely *accuſing* him; the third, in *impriſoning* him; (all which made for his ineſtimable good and benefit;) than the malice of *Haman* to *Mordecai*, and the *Jewes*; whoſe bloudy decree obtained againſt them, procured them exceeding much joy and peace: than *Balacks* malice to the Children of *Iſrael*, whoſe deſire of *curſing them*, cauſed the *Lord* ſo much the more to *bleſſe them*, *Numbers* 23. Than the *Devils ſpight to Job*, who pleaſured him more by his ſoare afflicting him, than any thing elſe could poſſibly have done, whether wee regard his *name*, *children*, *ſubſtance*, or *ſoule*; than *Judas* his *treaſon* againſt the *Lord of life*, whoſe deteſtable fact ſerved not onely to accompliſh *his will*, but the meanes alſo of all *their ſalvations*, that either before or after ſhould beleeve in him: this ſhould move *wonder to aſtoniſhment*, and cauſe us to cry out with the Apoſtle; *O the deepneſſe of the riches both of the wiſedome and knowledge of God! How unſearchable are his judgements, and his wayes paſt finding out!* *Rom.* 11. 33. O the wonderfull and ſoveraigne goodneſſe of our *God*! that turnes all our *Poyſons* into *Cordials*; that can change our *terrours* into *pleaſures*, and make the greateſt *evills beneficiall* unto us; for they are evill in their owne nature, and *ſtrong temptations to ſinne*: *James* 1. 2. alſo *fruits* of *ſinne*, and part of the *curſe*; and worke thoſe former good effects, not *properly*

by themselves, but *by accident*; as they are so disposed by the infinite *wisedome*, *goodnesse*, and *power of God*, who is able to bring *light* out of *darkenesse*, and *good* out of *evill*: yea, this should tutor us to love our *enemies*; we love the *medicine*, not for its owne sake, but for the *health* it brings us; and to suffer *chearefully* whatsoever is laid upon us: for how can Gods Church in *generall*, or any member in *particular* but fare well, since the *very malice* of their enemies *benefits them*? How can we but say, let the world frowne, and all things in it runne crosse to the graine of our mindes? Yet, *with thee, O Lord, is mercy, and plenteous redemption*: thou makest us *better* by their making us *worse*.

*Objection.* But perhaps thou hast not *proved* the truth of this by thy owne *knowledge*, and particular *experience*.

*Answer.* If thou hast not, thou shalt in due time, the *end* shall prove it; stay but till the *conclusion*, and thou shalt see that there is no *Crosse*, no *enemy*, no *evils* can happen *unto thee*, that shall not be turned to good, by him that dwelleth *in thee*. Will you take Saint *Pauls word* for it, or rather *GODS owne word*, who is truth it selfe, and cannot lye? His words are, *We know that all things worke together for the best, unto them that love God; even to them that are called of his purpose*, *Rom.* 8. 28. And in *Verse* 35, 36. after he hath declared that Gods chosen people shall suffer *tribulation*, and *anguish*, and *persecution*, and *famine*, and *nakednesse*, *peril*, *sword*, *&c.* be *killed all the day long*, *and counted as Sheepe for the slaughter*; he concludeth with *Nevertheless*, *in all these things we are more than conquerours, through him that loved us*: and so goeth on, even to a challenge of our worst

enemies,

enemies, *Death*, *Angels*, *Principalities*, *and Powers*, *things present*, *and to come*; *heighth*, *depth*, and what other creature besides, should stand in opposition. What *voluminous waves* bee here, for *number*, and *power*, and *terrour*; yet they shall not seperate the *Arke* from *Christ*, nor a *soule* from the *Arke*, nor a *body* from the *soule*, nor an *haire* from the *body*, to doe us hurt. What saith *David*? *Marke the upright man, and behold the just*; *for the end of that man is peace*: *Psal.* 37. 37. Marke him in his *setting out*, he hath many oppositions; marke him in *the journey*, he is full of tribulations: but marke him in the *conclusion*, and *the end of that man is peace*. *In Christ all things are ours*, 1 *Cor.* 3. 22. How is that? Why, we *have all things*, because we have the *haver of all things*. And *if we love Christ*, *all things worke together for our good*; yea, *for the best*: *Rom.* 8. 28. And if all things (quoth *Luther*) then even *sinne* it selfe. And indeed, how many have wee knowne the better for their *sinne*? That *Magdalen* had never *loved so much*, if she had not *so much sinned*: had not the *incestuous person* sinned *so notoriously*, he had never beene *so happy*. God tooke the advantage of his *humiliation* for his *conversion*. Had not one foot slipt into the mouth of *Hell*, he had never beene in this forwardnesse to *Heaven*: sinne first wrought *sorrow*, (saith Saint *Austin*) and now godly sorrow *kils sinne*; the *daughter* destroyes the *mother*: neither doe *our owne sinnes* onely advantage us, but *other mens sinnes* worke for our good also.

*Objection.* But may some say, *can any good come out* of such a *Nazarite*?

*Answer.* Yes: The *advantage* we have by *Christ*, is more than the *losse* we had by *Adam*. If *Arius*

had not held a Trinity of *Subſtances*, with a Trinity of *Perſons*; and *Sabellius* an Vnity of *Perſons*, with an Vnity of *Eſſences*; the Myſteries of the Trinity had not beene ſo clearely explained by thoſe great lights of the Church. If *Rome* had not ſo violently obtruded her *merites*, the doctrine of *Juſtification* onely by *faith in Chriſt*, might have beene leſſe digeſted into *mens hearts*. We may ſay here, as *Auguſtine* doth of *Carthage* and *Rome*; If ſome enemies had not conteſted againſt the *Church*, it might have gone worſe with the *Church*. Laſtly, ſuppoſe our enemies ſhould *kill* us, they ſhall not *hurt*, but *pleaſure* us: yea, even *death* it ſelfe ſhall worke our good. That *Red Sea* ſhall put us over to the *Land of Promiſe*, and wee ſhall ſay to the praiſe of God, we are *delivered*, we are the better for our *enemies*, the better for our *ſins*, the better for *death*, yea, better for the *devill*: and to thinke otherwiſe even for the preſent, were not onely to derogate from the *wiſedome*, *power*, and *goodneſſe* of God, but it would be againſt *reaſon*; for in reaſon, if he have vouchſafed us that great mercy to make us *his owne*, he hath given the whole *army of afflictions* a more inviolable charge concerning us, than *David* gave his Hoſt concerning *Abſolom*; *See yee doe the young man, my ſonne Abſolom, no harme.* Now if for the preſent thou lackeſt *faith*, *patience*, *wiſedome*, and true *judgement* how to beare, and make this gaine of the croſſe, *Aske it of God, who giveth to all men liberally, and reproacheth no man, and it ſhall be given thee; James* 1. 5. For *every good giving, and every perfect gift is from above; and commeth downe from the Father of lights*: *Verſe* 17.

6. *Vſe.*

### 6. *Vse.*

**6.** Sixthly, (for this point calling more for *practice* than *proofe*, it behoves us to bee larger *here*, briefer *there*.) If that which is *one mans meat*, proves *another mans poyson*; let it bee acknowledged, that the *fault* is not in the *meat*, but in the *stomack*; and that it is the wickednesse of our *hearts*, and want of a sincere *endeavour*, to make good use of *Gods corrections*, which causeth him to *withdraw his blessing* from them. Wherefore let it provoke us as we love *our selves*, as wee love *our soules*, through all the *transitory, temporary, momentary* passages of this world; first, to *strive after*, and then to *preserve* the *life of our lives*, and *soule of our soules sincerity*, and *integrity*.

Againe, if *Afflictions* (which are in their *owne nature evill*, and unto others *strong temptations* to sinne) by the *goodnesse of God*, doe make so much for our *advantage*, and benefit *here*, and *hereafter*: If our *Heavenly Father* turnes all things, even the *malice of Satan*, and *wicked men*; yea, our *owne sinnes* to our *good*: *Rom.* 8. 28. If for *our sakes*, and for *his name sake*, he even *changeth* the *nature* and *property* of each *creature*, rather than they shall hurt us; as it is the *nature* and *property* of *fire to burne*, yet that [illegible]hement fire in *Nebuchadnezzars furnace*, did not burne the *three servants of God*. It is proper to the *Sea to drowne* those that be cast into it; yet it did not drowne the *Prophet* in the very *depth* of it. It is proper for hungry ravenous *Lyons to kill*, and *devoure*, yet they did *Daniel* no harme. And the like, when we need their helpe. It is proper for the *Sun to move*,

yet it *ſtood ſtill* at the prayer of *Joſhuah*, proper for it to goe from *Eaſt to Weſt*; yet for *Hezekiahs* confirmation, it went from *Weſt to Eaſt*: It is proper for *Iron to ſinke in the Water*, yet it *ſwoom* when the *children of the Prophets* had need of it. In like manner it is proper for *affliction to harden*, and make worſe, as well as for *riches and proſperity to inſnare*: But as ſome *ſimples* are made *by Art medicinable*, which are *by nature poyſonable*: So afflictions, which are in *nature deſtructive*; by *grace become preſervative*. And as *evill waters* when the *Unicornes horne* hath beene in them, are no longer *poyſonable*, but *healthfull*; or as a *waſpe* when her *ſting is out*, may *awaken* us by *buzzing*, but cannot *hurte* us by *ſtinging*: ſo fares it with *affliction*, when *God* pleaſeth to *ſanctifie* the ſame, as he doth to all that love him, *Rom.* 8. 28. For of *God* it is, (without thankes to *Affliction*, or our *ſelves*; or our *ſinnes*) that we are *bettered by them*: All the *worke* is *thine*, let *thine* be the *glory*.

But laſtly (for though we can never be *thankefull* enough for this, yet this is not all) that we ſhould finde him a *Saviour*, whom our enemies finde a *juſt revenger*; That we ſhould be looſed from the *chaines of our ſinnes*, and they delivered into the *chaines of Plagues*; That the ſame *Chriſt* ſhould with his precious *blood free us*, that ſhall with his *Word ſentence them*.

Againe, if we were by nature the Seed of the *Serpent*, *children* of the *Devill*, and *Subjects* to that *Prince* which ruleth in *the Ayre*; even that ſpirit which now *worketh in the ſe children of diſobedience*, *Epheſ.* 2. 2. We may learne by it, to be *humble* and *thankefull*, if changed to be the *womans Seed*, children of *God*, and members of *Chriſt*, ſince we were once in ſo vilde a condition;

tion; for *God* found nothing in us but *Enmity*, 1 *Cor.* 15.10. *Rom.*7.18,25. We are *not borne*, but *new-borne Christians*. And whereas he might have *left us* in that perishing condition (being bound to none) and have *chosen others*; he hath of his free grace *adopted us*, and *left others*: Whats the *reason*? surely *no reason* can be given, but *O the depth!* only this I am sure of, it is a *mercy beyond* all *expression*: O my *soule*, thou hast not roome enough for *thankefulnesse*.

Wherefore let it provoke us so to *love him*, that we shew forth the *vertues*, and *fruits* of him that hath called us, and done all this for us, 1 *Pet.* 2. 9. But I feare we *forfeit* many of *Gods favours*, for not paying that *easie rent* of thankfulnesse.

For conclusion, If we be the *seed of the Woman*, and our enemies the *seed of the Serpent*, let us goe *before them in goodnesse*, as *farre* as *God* hath preferred us *before them in mercy*: let us be able to say of our enemies, as *Job* of his, *I have not suffered my mouth to sin, by wishing a curse unto his soule*, *Job* 31.30. Yea, let us send downe *water* from our compassionate *eyes*, and *weepe* for them by whom we *bleed*. In briefe, let us hate their *opinions*, *strive* against their *practise*, *pitty* their *misguidings*, *neglect* their *censures*, *labour* their *recovery*, and *pray* for their *salvation*.

CHAP. XXXIV.

## CHAP. XXXIV.

*That though God disposeth of all their malice to his Childrens greater good, yet they shall be rewarded according to their mischievous intentions.*

*Ob.* IF it be so, that the malice of wicked men makes so much for the behoofe of Gods people; and that whatsoever they doe unto us, is but the execution of *Gods will*, and full accomplishment of *his just decree*; it may seeme to make on their side, and not onely extenuate their evill, but give them occasion of boasting.

*Ans.* Although *God* disposeth it to the *good* of his children, that he may bring about all things to make for his owne *glory*; yet they intend onely *evill* in it, as namely; the *dishonour* of God, the *ruine* of mens soules (as I have proved in the *Drunkards Character*) and the satisfying of their owne serpentine *enmity*, and thirst of *revenge*. We must therefore learne to *distinguish* betwixt the act of *God* and of an *enemy*, as indeed *Gods* people doe; *When yee thought evill against me* (saith *Joseph* to his brethren) *God disposed it to good, that he might bring to passe as it is this day, and save much people alive, Gen.* 50. 20. God had no hand in *doing the evill*, but God will have a hand *in the disposing of it*: When *Satan* and *wicked men* have their *wills*, even

even therein also is *Gods will* fulfilled; for *Gods will* is the highest *cause* of *all things*, *Psa.*115.3.4. Yea, the holy God challengeth to himselfe whatsoever is done in the City, *Amos* 3.6. but so, as neither wicked mens sinnes shall *taint him*, nor his decree *justifie them*: the sinne is their *owne*, the good which comes of it is *Gods*, the benefit *ours*; He *doth well*, in suffering to be *done*, whatsoever is *evill done*, saith Saint *Austin*, and is *just* in their *injustice*. God *wils* the same action, as it is a *blessing*, *tryall*, or *chastisement* of his children, which he *hates* as the *wickednesse* of the agent: because in the same thing which *they did*, there was not the same cause for which *they did it*. The lewd *tongue*, *hand*, or *heart*, *moves* from *God*, it *moves lewdly* from *Sathan*: wicked men are never the freer from *guilt* and *punishment*, for that hand which the holy *God* hath in their offensive *actions*. To instance in some examples; *Sathan* did nought touching *Job*, but what the Lord upon his request gave him *leave* to doe; what then? Did *God* and *Belial* joyne in fulfilling the same act? no; sooner shall Stygian *darkenesse* blend with *light*, the *frost* with *fire*, *day* with *night*: true, *God* and *Satan* willd the selfe same thing, but God intended *good*, Satan *ill*; *Satan* aimed at *Jobs*, and God at his confusion. *God* used the malice of *Pharaoh* and *Shemei* unto good; what then? God afflicted his people with another minde than *Pharaoh* did; God to *increase* them, *Pharaoh* to *suppresse* them. The *sinne of Shemeis* curse was his owne, the *smart of the curse* was Gods; *God* wils that as *Davids chastisement*, which he hates as *Shimeis wickednesse*. God *owed* a revenge to the house of *Ely*, and by the delation of *Doeg* he took occasion to *pay it*, when the *Priests* were slaine: It was *just in God*, which in *Doeg* was *most unjust*, *Sauls cruelty*,

*elty*, and the *trechery of Doeg*, doe not loſe one dram of their *guilt*, by the *counſell of God*: Neither doth the holy counſell of *God*, gather any blemiſh by *their* wickedneſſe: If it had pleaſed *God* to inflict death upon them ſooner, without any pretence of occaſion; his *juſtice* had beene cleare from all imputations: Now if *Saul* or *Doeg* be in ſtead of a *Peſtilence* or *Feavor*, who can cavill. *The judgements of God are not ever manifeſt, but are alwaies juſt.* Againe, the *curſe* of the *Serpent* beſtowed *bleſſedneſſe* on *Man*; yea, our *firſt Parents* had been leſſe glorious, if they had not wanted a *Saviour*. What then? Doth *Satan* merit thanks? No, but the contrary; for he onely intended the finall *ruine* and *Deſtruction* of them and all mankinde, with the *diſhonour* of their Maker. Laſtly, the Devill does us good in this particular caſe, for while he *aſſaults us with temptations*, and *afflicts us with croſſes*, he in effect *helps us to Crownes*. Yet ſtill no thanks to *Satan*, for to be charitable is more than his meaning; it is that Divine and *over-ruling providence of God*, which we are beholding unto, and to him give we the thanks.

But above all, our *Saviours example* will moſt excellently *diſtinguiſh* the ends of *God*, *Satan*, and *wicked Men*; for if we obſerve, *Judas* delivered him to death for *gayne*, the *Jewes* for *envy*, *Pilate* for *feare*; the *Devill* provoked each of them through this *enmity*; *Chriſt* himſelfe to *obey* his Fathers will, *God* the Father in *love* to ſinners, and for their *Redemption*: each furthered one and the ſame thing, but to *contrary ends*: ſo when this *enmity* breakes forth in the wicked, *Satan* hath a hand in it as a *malitious author*; as when he entred into *Judas* and made him *betray Chriſt*, *Luke* 22. 3. *Man* himſelfe as a voluntary *inſtrument*, as when *Pharaoh* hardned his owne *heart* againſt the

*children*

*children of Israel*, *Exod.* 9 34. *God* as a most *righteous Judge*, and avenger, as when he also *hardned Pharaohs heart*, so punishing his former *hardnesse*, with further *obduration*, *Exod.* 9. 12. But how in this case? even by permitting the *seed of the Serpent*, from their owne malitious inclination, to hate the *Seed of the Woman*, not by infusing this malice, but by withdrawing his grace when he sees it abused, he doth not *infuse corruption*, he doth not *with-hold the occasion*; as when the *Rider* gives his *horse* the raynes, we say he *puts him on*.

Whence that *distinction* of adversities, as they come from *Satan*, they are usually called *temptations*; as they come from *Men*, *prosecutions*; as from *God*, *afflictions*.

Now as *God* turned the trechery of *Judas*, not onely to the prayse of his *justice*, *mercy*, *wisedome*, *power*, *&c.* but to the *good of* all *beleevers*: so he turnes this *enmity of Satan*, and *wicked men*, to his *childrens* great *advantage* (in stopping them in their course of sinne, and keeping them in exercise) and his *owne glory*; And well may he worke *good* by *evill* instruments, when every *Prince* and *Magistrate* hath the feat to make profitable instruments, aswell *of evill* persons, as *of good*: yea, when there is nothing in the World, be it *gall* it selfe; yea, the *excrement of a Dog*, or the *poyson of a Serpent*, but mans shallow invention can finde it is *good for something*: neither doe *two* contrary *poysons mingled* together prove *mortall*.

And thus you see that the *will of God* may be done thanklessely, when in fulfilling the *substance* we faile in the *intention*, and erre in *circumstances*.

Now see with the like patience, how it will fare with these men in the end. *Pomponius Atticus* being destined

deſtined to *famiſhment*, and receiving no manner of *ſuſtinance* for many dayes, contrary to the intention; was freed by meanes of that *abſtinance* from a violent paine, and *recovered of a diſeaſe*; which otherwiſe had coſt him his life. *Prometheus* being run in with a *Rapier*, and *Jaſon* receiving *a great blow on the breſt*, each was reſtored to *health*, from dangerous and deadly *impoſtumes*, which otherwiſe were thought *incurable*. And this is our caſe, for even as that *cured them*, which their enemies intended ſhould have *killed them*; ſo this enmity of the Serpent and his Seed, *cures* our *ſoules*, and makes us everlaſtingly *happy*. Yet they intending onely evill in it; or at leaſt, the ſatisfying of their owne wicked wils, as they know better than I (wherein they imitate the *Weeſell*, which doth a man pleaſure in *deſtroying of Vermine*, yet onely intends the ſatisfying of her *owne hunger*, not his good that keepes the houſe) can no way aſſume the leaſt *praiſe* to themſeldes, nor expect the more *favour*. That which is *ill of it ſelfe*, is not to be ventered on for the *good which commeth by accident*. It is no priviledge to be an *inſtrument of good*, *by evill meanes*: Nor can you expect to fare better without a healing of your errours, then the *Worme in the ſtomack*, which when it hath *devoured* all the *matter* proper for it, *dyes it ſelfe*: or *Helleborus*, which after it hath wrought the *cure* within the body, is *caſt up* againe, together with the *Mallady*.

The *Lord* often doth good to his Church, even by thoſe *Inſtruments* whom for their ſinnes, hee meanes to caſt into *Hell fire*. *Aſſer* was his *Rod* to *ſcourge Iſrael*; that done, they fell under a *ſharper laſh themſelves*. *Thoſe Nations*, *ſaith God*, *ſhall ſerve the King*

*King of Babell Seventy yeares, and when the Seventy yeares are accomplished, I will visit the King of Babell and that Nation for their iniquities, and will make it a perpetuall desolation, &c. Jer.* 25. 11, 12. and 30. 16. When *iniquity* hath playd her *part*, *vengeance* leaps upon the *Stage*; the *Comedy* is *short*, but the *Tragedy* is *longer*.

Wee use *rubbish to scoure our vessell*, when those vessels are *cleered*, we *fling away the rubbish*. *Bridges* that *helpe* men *over the streame*, at last themselves *rot* and sinke in. When *Balaams Asse* had done speaking, *humana voce*, she *lived an Asse*, and *dyed an Asse*: So when God hath sufficiently *afflicted* the *righteous*, by the *rod of the wicked*, hee will *fling* the *Rod* into the *fire which is unquenchable*, *Isay* 33. 1.

And it stands with the strength of *reason*, for if God, saith Saint *Gregory*, strike so smartly those whom he *spareth*; how heavy will his blowes be on them whom he *condemneth*; and with what severity shall *Castawayes* be punished, when *his owne children* are so visited and afflicted. If *Gods* own *Children*, who are as *deare* and *neare* to him, as the *Apple of his eye*, or the *signet on his right hand*, suffer so many and grievous afflictions *here*; what shall his adversaries suffer *in Hell*? undoubtedly, when the *Patient* is made *whole*, he shall be *preserved*; but the *Plaister* shall be *throwen away*: For as God doth turne *evill to good* to them that *love him*, so he turnes *good to evill* to those that *hate him*.

Againe secondly, if the *wicked* are punished for doing wrong *to the wicked*, much more for wronging *the just*, and *innocent*: But we have many examples of the former, as that of *Adonibezeck*, who having cut off the *Thumbes* and great *Toes* of

Seventy

Seventy Kings that were wicked like himſelfe, had alſo his owne *Thumbes* and *Toes* cut off, *Judg.* 1. 5,7. And *Moab* of whom the Lord ſaith hee hath *burnt the bones* of the King of Edom *into lime*, therefore will I ſend a *fire upon Moab*, and it ſhall *devoure*, &c. *Amos* 2.1.2. If the *greater Serpent* devoures the *leſſe*, there is a *Dragon* to devoure him; therefore the enemies of Gods Church, have no hope to eſcape. The everlaſting puniſhments of the ungodly, *are deferred*, not *remitted*.

But all the evill thou doeſt to the godly, is with thy *tongue*?

*Anſw.* That's bad enough, the *Serpents hiſſing* betrayes his *malice*; and *Iſhmaels tongue* made him a *Perſecutor*, as well as *Dogs hands*; hee did but *flout Iſaack*, yet Saint *Paul* ſaith, he *perſecuted him*, *Gal.* 4. 29. *Cham* onely *ſcoft* at *Noah*, yet it brought upon him his *Fathers curſe*, and *Gods upon that*. The *Athenians* but *ſcoft* once at *Sillas wife*, and it had welny coſt the *razing of their City*, he was ſo provoked with the indignity. And what ever thou conceiveſt of it, *let this fault be as farre from my ſoule, as my ſoule from Hell*. For aſſuredly, God will one day *laugh you to ſcorne, for laughing his to ſcorne*: and at laſt *deſpiſe you*, that have *deſpiſed him* in us.

CHAP. XXXV.

## CHAP. XXXV.

*Other grounds of comfort to ſupport a Chriſtian, in his ſufferings. And firſt, that God is ſpecially preſent with his ſervants in their afflictions, takes notice of their ſufferings, and allayes their griefe.*

THis *rub* being *removed*, and the *paſſage made cleere*, proceed we to other *grounds of comfort* which the Word of God affords in this caſe, for the better *upholding*, and *ſtrengthening* of a *weake* Chriſtian in his ſufferings: Wherein, that we may not exceed, I will ſelect out onely *five*, becauſe *inſtructions*, if they exceed, are wont *like Nayles*, to drive out one another.

Firſt, we ſhall beare the *Croſſe* with the more *patience* and *comfort*; if we conſider, that *God is ſpecially preſent* with his ſervants in their afflictions, *takes notice* of their ſufferings, and *allayes their griefe*. The troubles of a Chriſtian are very great for *number*, *variety*, and *bitterneſſe*; yet there is one *ingredient* that *ſweetens them* all, the promiſe of God, *I will be with thee in trouble, and deliver thee*, *Pſal.* 91. 15. And *thou ſhalt not be tempted above thy ſtrength*, 1 *Cor.* 10. 13. Againe, *Feare not; for when thou paſſeſt through the waters, I will be with thee, and through the floods, that they doe not overflow thee; when thou walkeſt through*

*the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee,* Eſay 43. 1, 2. Lo, here are promiſes like *Flaggons of Wine*, to comfort the *diſtreſſed ſoule*. Wherefore as *Cæſar* ſaid to the trembling *Marriner*, *Be not afraid for thou carrieſt Cæſar*; ſo, O Chriſtian, be not afraid, for he that is *in thee, for thee, with thee*, that *guides thee*, that will *ſave thee*, is the iuvincible King *Jehovah*. And upon this ground *David* was ſo *comforted* and *refreſhed* in his *ſoule*, *Pſalme* 94. 19. that he was able to ſay, *Though I ſhould walke through the valley of the ſhaddow of death I will feare no evill*: Why? *For thou art with mee, thy Rod and thy Staffe ſhall comfort me*, *Pſalme* 23. 4. Yea, our *Enemies* can no ſooner *aſſault* us with their *tongues*, but *God* comes in to our *reſcue*. *If yee be railed upon for the name of Chriſt*, (ſaith Saint *Peter*) *bleſſed are ye, for the Spirit of God reſteth upon you*, 1 *Pet.* 4. 14. *God* is never ſo much *injoyed* of us, as when we are *in the deepe* with *David*, *Pſal.* 130. 1. and when wee are *worſt* of all *beſtead* with *Jehoſaphat*, 2 *Chron.* 20. 12. When did *Jacob* ſee a viſion of *Angels*, but when hee fled for his life, making the cold earth his *Bed*, and a ſtone his *Pillow*; or when was his *heart* ſo full of joy, as now that his *head* lay hardeſt. When was *Paul* wrapt into the *third heaven* to heare wordes from Chriſt *not fit to be uttered*, 2 *Cor.* 12. 2. 4. but as ſome of the learned conceive, when hee was *bereaved of his ſight*. *Stephen* ſaw great happineſſe by Chriſt, in his peace: but under that *ſhowre of ſtones*, he ſaw *Heaven* it ſelfe *open*, *Acts* 7. When wee are *ſtéyne* all the day long for his ſake *with the Martyrs*, then we are given to *ſee him with our eyes*, as *Job* did, who till that time had onely *heard of him by the hearing of the eare*. Then we come to *know* that the Lord

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he is *God* with *Manasses*, 2 *Chron.* 33. 13, and that he is our *hope*, and *strength*, and *refuge*, and a very *present helpe* in troubles, *ready to be found* of all that seeke to him, 2 *Chron.* 15. 4, 15. *Psalme* 9. 9, 10. and 46. 1.

The *Israelites* never fared so well, as when they lived at *Gods immediate finding*, and at *night* expected their *morrowes breakefast* from the *Cloudes*: When they did *dayly aske*, and *dayly receive*, their *dayly bread*, Yea, even when they were *wandring* in a forlorne *Wildernesse*, how did *God* as it were attend upon them in their *distresse*, to *supply* their *wants*: They have no *guide*, therefore *God* himselfe goes before them in a *pillar of fire*; they have no *shelter*, the *Lord* spreads a *Clond* over them for a *Canopy*; are they at a *stand* and want *way*, the *Sea* shall part and give them *passage*; doe they lack *bread*, Heaven it selfe shall power downe the *food of Angels*; have they no *meate to their bread*, a wind shall send them innumerable *Quailes*; doe they yet want *drinke*, behold a hard *Rock* smitten with a little wand, shall power them out *water* in abundance; have they no supply of *Apparrell*, their *Garments* shall not wax *old* on their *backs*; be their *Enemies* too *strong* for them for want of *Engines*, the *Wals of Jericho* shall *fall downe* before them; are their *enemies* yet too *many* and *potent*, *Haileſtones* shall fall and *braine* them: *Lamps*, *Pitchers*, and *Dreames* shall get them *victory*; the *Sunne* shall *stand still* in *Gibeon*, and the *Moone* in the valley of *Ajalon*; lack they yet a *Land* to *inhabite*, the Lord will cast out all the *Inhabitants*, and give them a *Land which flowes with milke and honey*, &c. *Afflictions* have this *advantage*, that they *occasion* God to shew that *mercy* to us, whereof the prospe-

rous are *uncapable*; as we further ſee in *Hagar*: *Gen.* 21. 17. 18. 19. And *Manoahs* Wife, *Judges* 13. 3. To whom the *Angel of the Covenant* had not beene ſent, if they had not beene in *diſtreſſe*.

It would not become a *mother* to be ſo indulgent to an *healthfull childe*, as to a *ſicke*: and indeed ſome have found their *outward caſtigations* ſo ſweetned with the *inward conſolations* of Gods Spirit, that they have *found* and *confeſſed* their receipts of *joy* and *comfort*, to be an *hundred-fold more* than their payments, even in this *preſent life*, according to that promiſe of our Saviour, *Marke* 10. 29, 30. So that a Chriſtian is ſtill a *gainer in all his loſſes*; yea, he *gaines by his loſſes*.

Now if we could but *remember* and *lay to heart* theſe *promiſes*, thus backt with *examples*; when we feele the greateſt *aſſaults* or *pangs*, how could we want *courage*? But alas, moſt of us are like the *Prophets ſervant*, 2 *Kings* 6. who ſaw his *foes*, but not his *friends*: wee are like *Joſephs brethren*, who *ſaw* him, *converſt* with him, *were fed* by him, yet *knew him not*. Like *Peter*, who when the *Angell* brought him out of *priſon*, and *went before him*; wiſt not that it was ſo, but thought he ſaw a *viſion*: *Acts* 12. 9. *Chriſt* at his *Reſurrection* was ſo *changed*, that his owne *Diſciples knew him not*; much more ſince his *Aſcenſion* may he *paſſe by us*, as he did by *Job*: *Chap.* 9. 11. or *meet us* as he did *Saul*, in the way to *Damaſcus*; or *walke* and *talke with us*, as he did with the *two Diſciples* in the way to *Emaus*: *Luke* 24. 16. or *ſtand by us* while we are *ſeeking him*, as he did by *Mary* in the *Garden*: *John* 20. 14. and yet wee be *ignorant that it is hee*. Yea, hee may be *in us* by his *ſpirit*; even whiles wee *feele him not*. *Jacob* ſaw him both *aſleepe* and *awake*, yet (ſaith he) *the Lord was in this place, and I was not aware*

*aware of it*: *Gen.* 28. 16. at leaſt we are apt to think, that *God* is *removed* from us, when we any way *ſuffer* calamity; as the *Iſraelites* doe but want *water*, and preſently they cry, *Is the Lord among us*, or no? *Exod.* 17. 7 as if *God* could not be with *them*, and they *athirſt*; either he muſt *humour* carnall mindes, *or be diſtruſted.*

But both his *preſence* and *love*, is the ſame in *adverſity*, as it is in *proſperity*; our *ſence* onely makes the *difference*, even as a *Church*, *Caſtle*, or *Towne* is *unmoveable*, and keepeth one place; though to us it may ſeeme *ſometime on our right hand*, *otherwhile on our left*: as we change our *ſtanding*, *ſitting*, or *walking*. Yet if ſome unuſuall *croſſes* diſturbe our *peace*, preſently there breakes out a voyce mixt with *murmuring*, and *diſpaire*, God hath forſaken us. It was a *common* complaint with *David*, *The Lord hath forſaken us*; *thou haſt caſt off*, *and abhorred us*: *why haſt thou forſaken me*? *&c.* Yea, the onely *Sonne of God* came to this; *my God*, *my God*, *why haſt thou forſaken me*? Yet conſider, did *God* forſake either of them; hee might bee *angry* with *David*, more angry with *Chriſt*, for the *ſinnes* of all the *world*; and in their preſent *ſence*, that *anger* might worke in them an *apprehenſion* of his *forſaking* them: but he did not *forſake them*, nor will he *forſake thee*, if thou doſt not firſt *forſake him*. Thou mayſt *thinke ſo*, but *God* will not *doe ſo*; but in the meane time, how can this be well *taken*? wee ſee *our wretchednesſe*, we doe not ſee *our bleſſednesſe*: No talke of his *preſence*, of his *abſence* we complaine. Our *cowardly ſpirits* give him for quite gone; yet *hee is not farre from every one of us*: *Acts* 17. 27. Yea, this confeſſion could *Seneca* make, (but like a Divine) *God is neare unto thee*, *hee is with thee*, *hee is within thee*: and ſurely if hee had not beene *with* theſe *Iſraelites*,

they had not *lived*; if he had beene *in them*, they had not *murmured*. We can thinke him *abſent in our want*, and cannot ſee him *abſent in our ſinne*; yet *wickednesſe*, not *affliction*, argues him gone: yea, hee is then *moſt preſent*, when he *moſt chaſtiſeth*; for *as the ſufferings of Chriſt abound in us, ſo our conſolations abound through Chriſt*, 2 *Cor.* 1. 5.

Againe, God may be *preſent* with us, and yet wee not be *pleaſed*; as the *Iſraelites* repined for a *King*, when the *Lord* was their *King*: or *Chriſt* may bee with us, and yet we want ſomething that wee deſire. *Chriſt* was in the *Ship*, and yet (ſay the Apoſtles) *we have no bread*. *Jeſus* was at the *Marriage*, yet, ſaith his *Mother*, *They have no Wine*: *John* 2. 3. Wee may want *Bread* and *Wine*, and yet have *Chriſts company*: but if *food* faile, it is becauſe *Manna* is to come; if *Wine* be abſent, yet *grace* and *ſalvation* is preſent: if God take away *fleſh*, and gives *Manna*; deny *Sun* and *Moone*, and give us *himſelfe*; hee doth us no wrong.

Now why doth *God* by his *promiſe* tye himſelfe to be *preſent* with us; more eſpecially in *affliction*, but that hee may *reſiſt our enemies*, *ſuſtaine us* when wee faint, and *Crowne us* when we overcome; but that he may be exact in *taking notice* of our particular ſufferings: and as *David* ſaith, *Count our wanderings, put our teares into his bottle*, and enter all into his Regiſter: *Pſal.* 56. 8. 9. All our afflictions are more noted by that *God that ſends them*, than of the *patient that ſuffers them*; every *pang*, and *ſtitch*, and *guird*, is firſt felt of him that ſends it: could wee be *miſerable unſeene*, we had reaſon to be *heartleſſe*: but how can it bee but leſſe poſſible to indure any thing that hee *knowes not*, than that he *inflicteth not*? As he ſaid to

*Moſes*

*Manoah* by an *Angell*, *Thou art barren*: *Judg.* 13. 3. so he saith to one, thou art *sicke*; to another, thou art *poore*; to a third, thou art *defamed*; thou art *oppressed* to another; that all-seeing *eye takes notice* from Heaven of every mans condition, no lesse than if hee should send *an Angell to tell* us he knew it: and his *knowledge* compared with his *mercy*, is the just comfort of all our sufferings. O *God*, we are many times *miserable* and feele it not; thou knowest even those *sorrowes* which we might have, thou knowest what thou hast done, *doe what thou pleasest.*

## CHAP. XXXVI.

*That all afflictions, from the least to the greatest, doe come to passe, not by accident, chance, or fortune, but by the especiall providence of God.*

*Section* 1.

2. WE shall beare the *crosse* with more *patience* and *comfort*. If we consider, that all afflictions, from the *least* to the *greatest*, doe come to passe, not by *accident*, *chance*, or *fortune*, but by the speciall *providence of God*; who not only *decreeth* and *fore-appointeth* every particular crosse: *Eccles.* 3. 1. *Rom.* 8. 28. 29. but even *effecteth* them, and *brings them into execution*, as they are *crosses*, *corrections*, *tryals*, and *chastisements*:

*Isaiah.* 45. 7. *Amos* 3. 6. and also *ordereth* and *disposeth* them; that is, *limiteth* and *appointeth* the *beginning*, the *end*, the *measure*, the *quality*, and the *continuance* thereof: yea, hee ordereth them to their *right ends*; namely, *his owne glory*, the *good of his servants*, and the *benefit of his Church*: *Jeremy* 30. 11. *Gen.* 50. 19. 20. 2 *Sam.* 16. 10. *Psal.* 39. 9. God useth them but as *Instruments*, wherewith *to worke* his good pleasure *upon us*. As what are our *enemies* but *Gods Axes* to cut us downe, not for the *fire*, but for the *building*: *Gods Masons* to hew us here in the *Mountaine*, that we may be as the *polliſhed corner ſtones of the Temple*, *Pſal.* 144. 12. Or admit the *Maſon* pulls downe the *House*, it is not with an intent to *destroy* it, but to *re-edifie* it; and raise it up againe in better *forme* and *fashion*. *Gods skullions* to *scowre* up the *vessell* of his House, that they may be meet for the *Masters use*.

If then they be but as *Instruments*, or *Tooles* in the hand of the *worke-man*, we must not so much looke to the *Instrument*, as to the *Author*: *Gen.* 45. 5. and 50. 20. Well may the *Priests* of the *Philistims* doubt whether their *plague* bee from *God*, or by *Fortune*: 1 *Sam.* 6. 2. 9. but let a *Joseph* be sold into *Ægypt*, he will say to his enemies, *Yee sent not me hither, but God; when ye thought evill against me, God disposed it to good, that hee might bring to passe as it is this day; and save much people alive*: or let a *David* be rayled upon by any cursed *Shimei*, hee will answer, *Let him alone, for he curseth, even because the Lord hath bid him curse David: Who dare then say, wherefore hast thou done so?* 2 *Sam.* 16. 10. Or let a *Micha* be trodden upon, and insulted over by his *enemy*, his answer shall be no other than this, *I will beare the wrath of the Lord, because I have sinned against him, untill he plead my cause, and*

*and execute judgement for me*: *Micha.* 7. 9. The *beleever* that is converſant in *Gods booke*, knowes that his *adverſaries* are in the hands of *God*, as a *Hammer*, *Axe*, or *Rod*, in the *hand of a ſmiter*; and therefore as the *Hammer*, *Axe*, or *Rod*, of it ſelfe can doe nothing, any further than the force of the *hand uſing it*, gives ſtrength unto it: ſo no more can they doe any thing at all unto him, further than *it is given them from above*; as our *Saviour* told *Pilate*: *John* 19. 11. See this in ſome *examples*; you have *Laban* following *Jacob* with one troope, *Eſau* meeting him with another, both with *hoſtile intentions*; both goe on till the utter moſt point of their *execution*, both are prevented ere the *execution*: for ſtay but a while, and you ſhall ſee *Laban leave him* with a kiſſe, *Eſau* meet him with a kiſſe; *of the one* hee hath *an oath*, *teares of the other*, peace with *both*; *GOD* makes *fooles* of the enemies of his Church, he lets them *proceed* that they may be *fruſtrate*; and when they are gone to the uttermoſt reach of their *teather*, hee puls them back to the *ſtake* with ſhame. Againe, you have *Senacharib* let looſe upon *Hezekiah* and his people, who inſults over them intolerably: 2 *Kings* 18. Oh the lamentable and (in ſight) deſperate condition of diſtreſſed *Jeruſalem*! *wealth* it had none, *ſtrength* it had but a little, all the *Countrey* round about was *ſubdued* unto the *Aſſyrian*: that proud victor hath begirt the *wals of it* with an innumerable *army*, ſcorning that ſuch a *ſhovell-full* of earth ſhould *ſtand out* but one day: yet poore *Jeruſalem* ſtands alone *blockt up* with a world of enemies, *helpleſſe*, *friendleſſe*, *comfortleſſe*, looking for the worſt of an *hoſtile fury*; and on a ſudden, before an *Arrow* is *ſhot* into the *City*, a hundred fourſcore & five thouſand of their enemies were *ſlaine*, and the reſt run away:

away: 2 *Kings* 19. 35. 36. *God* laughs in *Heaven* at the *Plots of Tyrants*, and *befooles* them in their *deepeſt projects*. If he undertake to *protect* a people, in vaine ſhall *Earth* and *Hell* conſpire againſt them. Nothing can be accompliſhed in the *Lower-Houſe of this world*, but firſt it is decreed in the *Upper Court of Heaven*; as for example, what did the *Jewes* ever doe to our *Saviour Chriſt*, that was not firſt both *decreed* by the *Father* of Spirits, and *regiſtred* in the *Scriptures* for our notice and comfort? They could not ſo much as *throw the Dice* for his *Coat*, but it was propheſied: *Pſal.* 22. 18. and in *Pſal.* 69. 21. It is fore-told that they ſhould give him *gall* in his *meat*, and in his *thirſt*, *vineger* to drinke; the very *quality* and *kinde* of his drinke is *propheſied*: yea, his *face* could not be *ſpit upon* without a *propheſie*; thoſe filthy excrements of his enemies fell not upon his *face*, without *Gods decree*, and the *Prophets relation*: *Iſay* 50. 6. Yea, *let the Kings of the earth be aſſembled, and the Rulers come together; Let Herod and Pontius Pilate, with the Gentiles and the people of Iſrael*, gather themſelves in one league againſt him, it is in vaine; for they can doe nothing, but what the *hand of God and his Councell* hath before *determined* to be done: as *Peter* and *John* affirmed to the reſt of the *Diſciples*, for their better *confirmation* and *comfort*: *Acts* 4. 26. to 29. No, notwithſtanding the *Devill raged*, the *Phariſees ſtormed*, *Herod* and *Pilate vexed*, *Cayaphas propheſied*, *all combined*, and often ſought *to take him*: yet no man laid hands on him, (untill his houre was come that *God* had appointed): ſo that by all their *Plots*, they were never able to doe him any more *hurt*, then onely to *ſhew their teeth*: *John.* 7. 30. If we are in league with *God*, we need not feare the *greateſt of men*.

Indeed,

Indeed, it was *Pilates* brag to *Christ*, knoweſt thou not *that I have power to crucifie thee*: *John* 19. 10. And *Labans* to *Jacob*: *Gen.* 31. 29. *I am able to do you hurt*; but they were but *vaine cracks*: for doth not *Pharoahs overthrow* tell all *boasting Champions*, that an *Hoſt* is nothing without the *God of Hoſts*. Yea, *Sathan* himſelfe was faine to ſay unto *God*, in *Jobs* caſe, *ſtretch out now thine hand, &c. Job* 1. 11. & 2. 5.

Now it muſt needs *comfort* and *ſupport* us exceedingly, if in all caſes we do but duly conſider, that *inequality* is *the ground of order*, that *ſuperiour* cauſes guide the *ſubordinate*, that this *ſublunary* Globe depends on the *celeſtiall*; as the *leſſer wheeles* in a *Clock* doe on the *great one*, which I finde thus expreſſed:

*As in a Clock one motion doth convey*
*And carry divers wheeles a ſeverall way,*
*Yet altogether by the great wheeles force,*
*Direct the hand unto his proper courſe.*

*Who is he that ſaith, and it commeth to paſſe, when the Lord commandeth it not? Lament.* 3. 37. Suppoſe the *Legions of Hell* ſhould combine with the *Potentates of the Earth* to doe their worſt, they are all *nothing without God*: as in *Arithmeticke*, put never ſo many *Cyphers* together, one afore another, and they make *nothing*; but let one *figure* be added, it makes them *infinite*. So is it with *men* and *devils*; if *God* bee not with them, they are all but *Cyphers*: And yet for the praiſe of *his glory*, and the good of *his Church*; theſe enemies of his, whether they *riſe or ſit ſtill*, ſhall by an *inſenſible ordination* performe that will of the Almighty, which they *leaſt thinke of*, and *moſt oppoſe*: *The Inhabitants of Jeruſalem, and their Rulers, (becauſe they knew him not, nor yet the words of the Prophets which are read every Sabboth day) have fulfilled them in condemning him*: *Acts* 13. 27.

13. 27. ſo that as Saint *Auſtin* ſpeaks, by *reſiſting* the will of God, they doe *fulfill it*: and *his will is done by, and upon them*, even *in that they doe againſt his will*.

That even *Satan* himſelfe is *limited*, and can go no furrher than his *chaine* will reach, wee may ſee, *Revel.* 20. 2. More particularly; he could not touch ſo much as *Jobs body* or *ſubſtance*, no not one of his *ſervants*, nor one *limbe of their bodies*, nor one *haire of their heads*, nor one *beaſt of their heards*, but hee muſt firſt beg *leave of God*, *Job* 2. 6. Nay *Satan* is ſo farre from having *power* over us *living*, that hee cannot touch our bodyes being *dead*; yea, he cannot *find them* when God will *conceale them*, (witneſſe the *body of Moſes*:) and I doubt not, but as the *Angels* did wait at the *Sepulchre* of their and our Lord; ſo, for his ſake, they alſo *watch over our graves*: he could not ſeduce a *falſe Prophet*, nor enter into a *Hog without licence*; the whole *Legion* ſue to *Chriſt* for a ſufferance, not daring other than to grant, that without his *permiſſion* they could not hurt a very *Swine*.

And when he hath *leave from God*, what can hee doe, he cannot goe one hayres breadth beyond his *commiſſion*: Being *permitted*, hee could bring *Chriſt* himſelfe, and *ſet him* on the *Pinacle* of the *Temple*, but he could not *through him* downe; which even a *little Childe* might have done with *permiſſion*. As the *Lyon*, 1 *Kings* 13. kild the *Prophet*; but neither touched the *Aſſe* whereon he roade, nor yet the *dead carkas* contrary to his nature.

True, *Satan* could boaſt even to *Chriſt* himſelfe, that all the *World* was his, and all the *Kingdomes* thereof, but when it came to the puſh, he could not

enter

enter into a very *Hog*, without *asking* him *leave*, and having *leave given* him, hee preſently carryed the whole *heard* headlong into the *Sea*: Why did he not ſo to the *man poſſeſſed*? no thankes to him, he had leave *for the one*, not ſo *for the other*; and therefore a whole *Legion* of them were not able to *deſtroy* one poore *ſimple man*, *Matth*, 8. *verſ.* 31, 32.

So that all our enemies are *curbed* and *reſtrained* by the divine *providence* of our heavenly Father: *Satan* may be his *executioner*, but *God* is the *Judge*, and the *Executioner* cannot lay on a ſtroake more, than the *Judge* appoints.

I confeſſe, *Satan* is ſo *ſtrong* comparatively, and withall ſo *craſty* and *malitious*, that wee may with *reverence* and *love*, wonder at the *mercy* of *God* in our delivery: But this is our comfort; firſt, that *Spirit* (as we have ſhowne) can doe nothing without the *God of ſpirits*. Secondly, wee have the *Angels ayde* as the Prophet *Eliſha* againſt that bloody *King*, 2 *Kings* 6. 17. *Lot* againſt the *Sodomites*, *Gen.* 19. 10. *Jacob* againſt the feare of *Eſau*, *Gen.* 32. *verſ.* 24, 28. *Hezekiah* againſt *Zenacharib*, *Eſay* 37. 36. and *England* againſt that *invincible Navy* of the *Spaniards* in Eighty eight. True, they appeare not ordinarily, what then; no more doe the evill *Angels*, but the *Word of God* aſſures us it is ſo, *the Angel of the Lord pitcheth round about them that feare him, and delivereth them*, *Pſalm.* 34. 7. And doe but thou get *ſpirituall eyes*, whereby thou mayeſt ſee, as with *Moſes* the *inviſible God*, ſo the *inviſible Angels*: doe but pray as *Eliſha* for his ſervant that thine *eyes* may be *opened*, and then thou ſhalt ſee more *with thee*, than *againſt thee*, 2 *Kings* 6. 16, 17.

Yea,

Yea, had *wicked men* their *eyes opened*, as *Balaam* once had, they would at every turne *see an Angel* ſtand in their way, ready to *reſiſt* what they goe about, as hee did: for this is one of the *noble imployments* of thoſe *glorious ſpirits*, to give a ſtrong, though *inviſible oppoſition* to lewd enterpriſes: Many a *treacherous* act have they hindered, without the knowledge of the *Traytor*. Yea, O God, many are the dangers which we *ſee* and *feare*; innumerable, thoſe wee *neither ſee nor feare*; Therefore to take away all attribution to our ſelves, even when we know not thou doſt deliver us.

Now if it be *fearfull* to think how great things evill ſpirits can do with *permiſſion*; it is *comfortable* to think how they can doe nothing *without permiſſion*: for if *GOD* muſt *give him leave*, he will never *give him leave* to doe any harme to his *choſen*, he will never *give him leave* to doe the leaſt hurt to our *ſoules*. Now as by way of *conceſſion* every *greater* includes the *leſſe*, hee that can lift a *Talent*, can eaſily lift a *Pound*; ſo by way of *denyall*, every *greater* excludes the *leſſe*. If *Satan* himſelfe cannot hurt us, much leſſe *his inſtruments*, weake men: but for proofe of this, ſee alſo an inſtance or two, that *a Sparrow cannot fall to the ground without our Heavenly Father*; and that without *leave* from him, our enemies cannot *diminiſh* one *haire* of our *heads*, we have our *Saviours* expreſſe teſtimony: *Matth.* 10. 29. 30. Let the *Powder-Traytors* plot and contrive the ruine of our *State* never ſo *cunningly* and *cloſely*, let them goe on to the utmoſt, (as there wanted nothing but an Actor to bring on that *Catholike doomes-day*;) yet before the *Match* could be brought to the *Powder*, their artificiall *fire-workes* were diſcovered, their *projection*, *prodition*, *deperdition*, all *diſcloſed*,

ſed, and ſeaſonably *returned* on their *owne heads*: And the like of their *invincible Navy*. Let *Jeſabel* fret her heart out, and *ſweare by her gods* that *Eliah* ſhall die, yet ſhe ſhall be *fruſtrate*; *Eliah* ſhall be ſafe. Let the red *Dragon* ſpout forth flouds of *venome* againſt the *Church*, the *Church* ſhall have wings given her to flie away, ſhee ſhall be delivered: *Revelat.* 12. Let the *Scribes* and *Phariſees*, with their many *falſe witneſſes* accuſe *Chriſt* never ſo, yet in ſpight of malice *innocency ſhall finde abbetors*: and rather than hee ſhall want *witneſſes*, the mouth of *Pilate* ſhall be opened to his *juſtification*. Yea, let *Jonas* through frailty runne away from the execution and embaſſage of *GODS charge*, and thereupon be caſt into the *Sea*, though the *Waves* require him of the *Ship*, and the *Fiſh* require him of the *Waves*, yet the *Lord* will require him of the *Fiſh*: even the *Sea* and the *Fiſh* had as great a *charge* for the *Prophet*, as the *Prophet* had a charge for *Niniveh*: for this is a *ſure rule*, if in caſe God gives any of the creatures leave to afflict us, yet he will be ſure to lay no more upon us than *we are able*, or he will *make us able* to beare: yea, than ſhall make for *our good* and *his glory*. He hath a provident care over all the *Creatures*, even *Beaſts* and *Plants*; and certainly wee are more pretious than *Fowles* or *Flowers*; yet the *Lord* cares for them. Will the *Houſeholder* take care to water the *Herbes* of his *Garden*, or to fodder his *Cattell*, and ſuffer his *Men* and *Maides* to famiſh through *hunger* and *thirſt*? Or will he provide for his *Men* and *Maides*, and let his owne *Childrẽ* ſtrave? Surely if a man provide not for his owne, *He hath denyed the faith, and is worſe than an Infidell*: 1 *Tim.* 5. 8. Farre bee it then from the *great Houſholder*, and *Judge of all the Earth*; not to provide for

for his deare *Children* and *Servants*, what ſhall bee moſt neceſſary for them. Indeed, we may feare our owne *fleſh*, as Saint *Paul* did; but *God is faithfull, and will not ſuffer us to be tempted above our ſtrength*, but will even give the *iſſue* with the temptation, and in the meane time *ſupport us with his grace*: 2 *Corinth.* 12. 9. You have an excellent place to this purpoſe: *Jeremiah* 15. 20. 21.

*Section* 2.

*Objection.* But we ſee by *experience*, that *GOD* gives wicked men power oftentimes to take away the very *lives of the godly.*

*Anſwer.* What then? If we loſe the *lives of our bodies*, it is, that wee may ſave the *lives of our ſoules*; and attaine the greater *degree of glory*: *Luke* 9. 24. and ſo we are made *gayners* even by that *loſſe.* Now if *God* takes away *temporall*, and gives *eternall* life for it, there is no hurt done us; he that promiſeth *ten peeces of ſilver*, and gives *ten peeces of gold*, breaks no promiſe. *Peace be unto this houſe* was the *Apoſtles ſalutation*, but it was not meant of an outward peace with *men of the world*: and *Chriſt* ſaith, *You ſhall have reſt*, *Matth.* 11. 28. but it is reſt unto *your ſoules.* Againe, thou haſt merited a *three-fold death*, if thou art freed from the two worſer, *ſpirituall* and *eternall*; and God deale favourably with thee touching thy *naturall death*, hee is *merciſull*: if not, thou muſt not thinke him *unjuſt.* Though the *Devill* and the *World* can hurt us, aſwell as other men, in our owtward and bodily eſtates: as the *Devill* had power over *Job* in his *Ulcers*, over his *Children* in their *death*, over *Mary Magdalen* that was *poſſeſſed*, and over that *daughter*

*of*

*of Abraham*, *Luke* 13. whom he kept *bound* loe 18. *yeares*: *Verſ.* 16. yet they can doe us no *hurt*, nor *indanger* our *ſoules*; they ſhall *loſe* nothing but their *droſſe*, as in *Zachary* 13. 9. *Iſaiah* 12. Let them *ſluce out* our *blood*, our *ſoules* they cannot ſo much as *ſtrike*; let *wild beaſts* teare the *body* from the *ſoule*, yet neither *body* nor *ſoule* are thereby ſevered from *Chriſt*. Yea, they can neither deprive us of our *ſpiritnall treaſure here*, nor *eternall hereafter*; which makes our *Saviour* ſay, *Feare yee not them which kill the body, but are not able to kill the ſoule; but rather feare him which is able to deſtroy both ſoule and body in Hell: Matth.* 10. 28. The *body* is but the *Barke*, *Cabinet*, *Caſe*, or *Inſtrument* of the *Soule*; and ſay it falls in peeces, there is but a *Pitcher* broken; the *ſoule a glorious Ruby*, held more fit to be ſet in the *Crowne of glory*, than here to be trodden *under foot* by *dirty Swine*; and therefore ſo ſoone as ſeparated, the *Angels* convey her hence to the place of *everlaſting bliſſe*. Alas, what can they do? they cannot *ſeparate us from the love of God in Chriſt Jeſus: Rom.* 8. 38, 39. Yea, they are ſo farre from doing us *harme*, as that, contrarywiſe, wee are much *the better* for them; *In all theſe things we are more than conquerours, through him that loved us: Verſe* 37. Whatſoever then becomes of *goods*, or *lives*, happy are we ſo long as (like wiſe *Souldiers*) we guard the *vitall parts*, while the *ſoule* is kept ſound from *impatience*, from *diſtruſt*, *&c.* Our enemy may *afflict us*, he cannot *hurt us*.

*Objection.* Nevertheleſſe, that which I ſuffer, is exceeding *grievous*.

*Anſwer.* Not ſo *grievous* as it might have beene, for he that hath afflicted thee for a *time*, could have held thee *longer*; he that toucheth thee *in part*, could

have stricken thee *in whole*: hee that laid this upon *thy body*, hath power to lay a greater Rod both upon *thy body and soule*. Again, there is no chastisement not grievous; the *bone* that was *disjointed*, cannot be *set right* without *paine*; no *potion* can *cure* us, if it *worke* not; and it *workes not*, except it makes us *sick*: Nay, my very *disease* is not so *painfull* for the time, as my *remedy*: how doth it turne the *stomack*, and wring the *intrayles*, and work a *worse distemper* than that, wherof I formerly *complained*: neither could it be so *wholsome*, if it were lesse *unpleasing*; neither could it *make me whole*, if it did not first *make me sicke*. But we are contented with that *sicknesse* which is *the way to health*; there is a vexation without hurt, such is this: wee are *afflicted*, not *overpressed*; *needy*, not *desperate*; *persecuted*, not *forsaken*; *cast downe*, but *perish not*: how should wee, when all the *evill in a City* comes from the providence of a *good God*, which can neither be *impotent*, nor *unmercifull*? *It is the Lord, let him doe what he will.* Woe worth us, if *evils* could come by *chance*, or were let loose to *light* where they list; now they are *over-ruled*, wee are safe. In the name of *God* then, let not the tall *stature* of the *Anakims*, nor the *combination* of the *Edomites*, nor the politick *counsels* of all the *Achitophels* and *Machivilians*, nor the *proud lookes*, nor the *big words* of all the *Amaziahs*, combining themselves together, *deter* or *dismay* you. Let not the *over-topping* growth of the sonnes of *Zerviah* seeme too hard for you; for *God* is infinitely *more strong* and *mighty to save* us, than all our *enemies are to destroy* us; and he hath his *Oare* in their *Boate*, he hath a speciall *stroke in all actions* whatsoever, and can easily over-reach and make starke *fooles* of the *wisest*; by making their owne *counsels* and *endeavour*

like

like *Huſhai*, to *overthrow* thoſe intentions which they ſeeme to *ſupport*.

As touching the *continuance* of afflictions, God ſo *ordereth* and *tempereth* the ſame, in his merciſull *wiſedome*, that either they be *tollerable*, or *ſhort*; either our ſorrowes ſhall not be *violent*, or they ſhall not *laſt*; if they be not *light*, they ſhall not be *long*: grievous and ſore tryals laſt but *for a ſeaſon*, 1 *Peter* 1. 6. *A little while*, *John* 16. 16. Yea, *but a moment*, 2 *Cor.* 4. 17. *He endureth but a while in his anger*, (ſaith the *Pſalmiſt*) *but in his favour is life*; *weeping may abide for a night*, *but joy commeth in the morning*: *Pſal.* 30. 5. And this had he good experience of; for if we marke it, all thoſe *Pſalmes* whoſe *firſt lines* containe *ſighes* and broken *complaints*, doe end with *delight* and *contentment*; he began them in *feare*, but they end in *joy*: you ſhall ſee terrible *anguiſh* ſitting in the *doore*, irremediable *ſorrow* looking in at the *window*, *deſpaire* bordering in the *margent*, and offering to creep into the *Text*; yet after a ſharpe conflict, nothing appeares but *joy* and *comfort*. God loves to ſend *reliefe*, when wee *leaſt looke* for it; as *Eliſha* ſent to the King of *Iſrael*, when he was *rending his clothes*: 2 *Kings* 5. 8. Heare what the Lord thy Redeemer ſaith by *Iſaiah*, *For a moment in mine anger*, *I hid my face from thee for a little ſeaſon*, *but with everlaſting mercy have I had compaſſion on thee*: *Iſaiah* 54. 8. It is but a *little*, for a *moment* that his *anger* laſts, his *mercy* is *everlaſting*: and I *hid my face*, never *turn'd my heart* from thee. *Joſeph* when he lay downe to *ſleepe*, was full of *care* about his Wives being with childe; *Matthew* 1. 20. but he *awakened* well ſatisfied: *Verſe* 24. *To day* a meaſure of fine *flower* is lower rated in *Samaria*, than *yeſterday* of *dung*. Although *Chriſts Starre* left the

*Wiſe Men* for a time, yet inſtantly it appeared againe, and forſook them not till they had found *CHRIST*; which was the marke they aymed at: *Matthew* 2. 9. *Afflictions* are like *running waters*, which make many *grounds fruitfull*, but *tarry* with none of them. Yea, its a *Rule in nature*, that *violent* things cannot *laſt* long: The *Philoſophers* could obſerve, that no motion *violent* is wont to be *permanent*; and *Seneca* concludes, That if the *ſickneſſe* bee tedious and *laſting*, the *paine* is *tolerable*; but if *violent*, *ſhort*: and ſo of *ſpirituall temptations*, the which were ſo *vehement* upon *Luther*, that the very venome of them dranke up *his ſpirits*, and his *body* ſeemed *dead*; ſo that neither *ſpeech*, *ſenſe*, *bloud*, or *heat*, appeared in him; but this ſharpe fitt laſted but for *one day*: ſo if we ſuffer *much*, it ſhall not be *long*; if wee ſuffer *long*, it ſhall not be *much*. Some *miſery* is like a *Conſumption*, *gentle*, but of *long continuance*; other like a *Feaver*, *violent*, but *ſoone over*. If our ſorrows be *long*, they are the *lighter*; if *ſharper*, the *ſhorter*. The ſharpe *North-Eaſt winde* (ſaith the *Aſtronomer*) never laſteth *three dayes*; and *thunder*, the more *violent*, the leſſe *permanent*. Wherefore cheere up thou *drooping ſoule*, if the *Sunne* of comfort be for the preſent *clouded*, it will ere long *ſhine* forth *bright againe*: if now with the *Moone* thou art in the *wayne*, ſtay but a little, thou ſhalt as much *increaſe*; for as *dayes* ſucceed *nights*, *Summer*, *Winter*; and *reſt*, *travell*; ſo undoubtedly, *joy* ſhall *ſucceed* and *exceed* thy *ſorrow*. Thy *griefs* ſhall *diſſolve*, or be *diſſolved*; yea, it is in ſome meaſure *diſſolved* by hope for the *preſent*. The *Portingalz* will *rejoyce in foule weather*; why? becauſe they know *faire* will follow; and ſo may the *beleever* in his greateſt *exigents*, becauſe *God* will ſhortly tread *Satan* under our feet, *Rom.* 16. 20. Here alſo the *di-*

*ſtreſſed*

*ſtreſſed ſoule* may raiſe *comfort* to himſelfe out of *former experience*; who is he that hath not *beene delivered* out of ſome miſerable *exigent?* which if thou haſt, thou mayeſt well ſay unto *God* with the *Pſalmiſt*, *Thou haſt ſhewed me great troubles and adverſities, but thou wilt returne and revive me, and wilt come againe, and take me up from the depth of the earth, and comfort mee*: *Pſalme* 71.20,21. For *Gods former actions* are *patternes of his future*; he teacheth you what *he will doe*, by what *he hath done*: and nothing more raiſeth up the *heart* in preſent *affiance*, than the recognition of *favours*, or wonders *paſſed*: hee that hath found *God preſent in one* extremity, may *truſt him in the next*: every ſenſible favour of the Almighty, invites both *his gifts* and *our truſt*.

*Objection.* But thou wilt ſay with the *Pſalmiſt*, thine *enemies* have *long prevailed* againſt thee, and *God* ſeemeth altogether to *hide his face*, and to have cleane *forgotten thee*: and ſo thou feareſt hee will for *ever*: *Pſalme* 13.1,2.

*Anſwer.* It is but ſo in thy *apprehenſion*, as it was with him; *Gods deliverance* may over-ſtay *thy expectation*, it cannot the due period of *his owne counſels*: for know firſt, That *Gods workes* are not to be judged of, untill the *fifth act*. The caſe deplorable and *deſperate* in outward appearance, may with one ſmile from Heaven finde a *bleſſed iſſue*: *Dothan* is *beſieged*, and the Prophets ſervant *diſtreſſed*, they are in a grievous caſe; (as they thinke) yet a very *apparition in the clouds* ſhall ſecure them: not a ſquadron ſhall bee *raiſed*, and yet the enemy is *ſurpriſed*: 2 *Kings* 6. here was no *ſlackneſſe*. The *Midianites* invade *Iſrael*, and are ſuddenly *confounded by a dreame*: *Judges* 7. Miſtris *Honywood*, that Religious Gentlewoman, *famous*

*for her vertues*, after ſhee had beene diſtreſſed in her minde thirty yeares, without feeling the leaſt comfort, not being able to hold out any longer, (*as a wounded ſpirit who can beare?*) flung a *Venice-glaſſe* againſt the *ground*, and ſaid to a grave Divine that ſought to comfort her, *I am as ſure to be damned, as this Glaſſe is to be broken*; but what followed, the *Glaſſe* was not broken, but *rebounded* and *ſtood upright*: at the *ſight* whereof ſhe was ſo *confirmed*, that ever after to her dying day, ſhe lived moſt comfortably: much like that of *Apelles*, who ſtriving to paint a *drop of foame* falling from a *Horſe mouth*, after long ſtudy how to expreſſe it, even *deſpairing*, flung away his *Penſill*, and that threw did it. How *opportunely* doth *God* provide *ſuccours* to our *diſtreſſes*. It is his *glory* to helpe at a *pinch*, to *begin* where we have *given over*; that our reliefe might bee ſo much the *more welcome*, by how much it is *leſſe looked for*: *ſuperfluous ayde* can neither be *heartily deſired*, nor *earneſtly looked for*, nor *thankefully received* from the hands of mercy. Beſides, our *infirmity* beſt ſets off the *glory of his ſtrength*: 2 *Cor.* 12, 9. *Spirituall conſolations* are commonly *late* and *ſudden*; long before *they come*, and ſpeedy when they *doe come*, even preventing *expectation*: and our laſt conflicts have wont ever to be the *ſoreſt*, as when after ſome *dripping raine*, it powres down *moſt vehemently*, we thinke the weather is *changing*. When he meanes to *eaſe* us of our *burthen*, he ſeemes to lay on *heavier*; wherefore *truſt* in *God killing*, and *love God chiding*, it is a good *ſigne* of our *recovery*.

*Section* 3.

Againe, in the next place thou muſt know, that

*many*

*mans extremity is Gods opportunity*; well may hee forbeare, ſo long as we have any thing *elſe to rely upon*: but wee are ſure to finde him in our *greateſt exigents*, who loves to *give comfort* to thoſe that are *forſaken of their hopes*, as abundance of examples witneſſe. When had the *Children of Iſrael* the *greateſt victories*, but when they *feared moſt* to bee overcome? 2 *Kings* 19. 35. *Exod.* 14. 28, 29. When was *Hagar* comforted of the *Angell*, but when her *childe* was neere *famiſhed*, and ſhe had caſt it under a *Tree* for *dead*? *Geneſis* 21. 15. to 20. When was *Eliah* comforted and releeved by an *Angel*, with a *Cake baked on the coales*, and a *Cruſe of Water*, but when hee was utterly *forſaken of his hopes*? 1 *King.* 19. 4. to 7. When was the *Sareptan* releeved, it was high time for the *Prophet* to viſit her poore ſoule, ſhe was now making her *laſt meale*, after one meane *morſell*, ſhee was yeelding her ſelfe over to *death*. As long as *Ægypts flower* laſted, *Manna* was not *rained*. When did *God anſwer* the hopes of *Sarah*, *Rebeckah*, *Rachel*, the wife of *Manoah*, and *Elizabeth*, touching their long and much deſired *iſſues*? but when they were *barren*, and paſt hope of *children*, by reaſon of *age*, *Geneſis* 18. *Judges* 13. *Luke* 1. 6, 7. When did our *Saviour* heale the *Woman of her bloudy iſſue*; but after the *Phyſitians* had *given her over*, and ſhe becomming much worſe, had *given them over*, when ſhe had *ſpent all ſhe had* upon them: for to mend the matter, *poverty*, which is another *diſeaſe*, was ſuperadded to make her *compleatly* miſerable. When *mans helpe failes*, then *Gods begins*. When did *Moſes* finde ſuccour, but when his *Mother* could no longer hide him: and he was put into the *River* among the *Bullruſhes*? ſhe would have given all ſhe was worth *to ſave him*, and now ſhe hath wages *to nurſe him*: ſhe

doth but change the name of *Mother* into *Nurse*, and she hath her sonne *without feare*, not without *great reward*. When *Israel* was in so hard a straight, as either to be *drowned in the Sea*, or *slaine by the Sword*, how miraculously did God provide an *evasion by dividing the waters*? When *Rochel*, like *Samaria*, had a *strong enemy* without, and a *sore famine* within; how miraculously did God provide an evasion, by making the *tyde their Purveyor*, to bring them in an Ocean of *shell-fish*? the like of which was never knowne *before*, nor *since*. We read how *Merline*, during the *Massacre* at *Paris*, was for a *fortnight* together, *nourished* with *one Egge a day*, layd by a *Hen*, that came constantly to a *Haymow*, where he *lay hid* in that *danger*. When the *English* had left *Calis*, and the *Spaniard* was againe repossest of it; by some *neglect* or *oversight* there was an *English-man* left *behinde*, but how did God provide for his *escape*? its worth the remembring, hee was no sooner crept into *a hole under a paire of staires*, but instantly *a Spider weaves a web* over the hole, and this diverted them; for when *one of them said*, Here is surely some of them hid: another replyes, What a foole art thou, doest thou not see, its *covered with a firme cobweb*? and so past him, that in the night hee escaped. O *Saviour*, our *extremities* are the *seasons* of thy *ayde*: even when *Faux* was giving *fire* to the *Match*, that should have given fire to the *Powder*, which should have *blowne* up *Men* and *Monuments*, even the *whole State* together; thou that *never sleepest* didst *prevent* him, and *disclose* the whole *designe*: yea, thou didst turne our intended *Funerall* into a *Festivall*. And why doth the goodnesse of our *God* pick out the most needfull times for our *reliefe* and *comfort*? but because our *extremities* drive us to him that is

*omnipotent*:

*omnipotent*; there is no *feare*, no *danger*, but in our owne *insensiblenesse*: but because when wee are forsaken of all *succours* and *hopes*, wee are fittest for his *redresse*; and *never are we nearer to helpe*, than when we *despaire of helpe*; but because our *extremities* give him the *most glory*, and our comfort is the greater, when the deliverance is *seene* before it is *expected*, his wisedome knowes when ayde will be most *seasonable*, most *welcome*: which he then loves to give, when he findes us left of all other *props*. That mercifull hand is reserved for a *dead lift*, and then hee failes us not; as when *Abraham* had given *Isaac*, and *Isaac* had given *himselfe* for *dead*; then *God* enterposed himselfe: when the *knife* is falling upon his *throat*, then, then comes the deliverance by an *Angell*, *calling*, *forbidding*, *commending* him. When *things* are *desperate*, then looke most for *Gods helpe*; for *then is the time*: *Psalme* 119. 126. *Isay* 33. 9, 10.

And indeed, our *faith* is most commendable in the *last act*; it is no praise to *hold out* untill we be *hard driven*, but when wee are *forsaken of meanes*, then to *live by faith* in our *God*, is thought worthy of a *Crowne*. O wretched *Saul*, hadst thou held out *never so little* longer without *offering*, and without *distrust*, *Samuel* had come, and thou hadst kept the favour of *God*, whereas now for thy *unbeliefe* thou art cast off *for ever*! 1 *Sam.* 13. 10. to 15. To shut up all in a word, were thy *soule* in such a *straight*, as *Israel* was betweene the *Red Sea*, and the *Ægyptians*; the *spirits of vengeance*, (like those enemies) pursuing thee *behind*; *Hell* and *death* (like that *Red Sea*) ready to ingulfe thee *before*; yet would I speake to thee in the confidence of *Moses*, *Exodus* 14. 13. *Stand still and see the salvation of the Lord*. Thy word, O God, *made all*, thy

thy word shall *repaire all*; hence all ye diffident *fears*, he whom I trust is *omniponent*.

Againe *Secondly*, Thou must know that *God* in his *wise dome hath set downe* a certaine period of *time*, within which he will *exercise* his Children *more* or *lesse*: and at *the end* whereof, and *not before*, he will relieve and comfort them againe. As wee may perceive by *Eccles.* 3. 1. *Acts* 7. 25. *Exodus* 12. 41. *Gen.* 15. 13. *Daniel* 12. 1. 4. 11. *Jer.* 25. 11. *Gen.* 6. 3. *Foure hundred yeares* he appointed to *Abraham* and his seed, that they should bee Sojourners in a strange land, where *they should be kept in bondage, and evill intreated*: *Genesis* 15. At the end of which time, even the selfe same day, they returned from the *land of Ægypt*: that was the precise time *appointed*, and the selfe-same day it was *accomplished*: and till then *Moses* undertook it in vaine. Why were they so long kept from it? the land was their owne before, they were the right heires to it, lineally descended from him who was the first Possessor of it after the floud: *God* will doe all in *due time*, that is, in *his time*, not in *ours*; if at any time the Lord *deliver us*, it is more than he *owes us*. Let him (saith Saint *Augustine*) choose his owne *opportunity* that so freely grants the *mercy*. Againe, he appointed that the *Jewes* should serve the *King of Babylon seventy yeares*; not a *day*, not an *howre* to be abated, *Jeremy* 25. 11. but at the end thereof, even that *very night*: *Daniel* 9. it was *accomplished*; neither did *Daniel*, (who knew the determinate time) once *pray* for deliverance, till just upon the *expiration*. *Thirty eight yeares* he appointed the *sick man* at *Bethesda's Poole*, *John* 5. 5. *Eighteene yeares* to that *daughter of Abraham*, whom *Christ* loosed from her *disease*: *Luke* 13. 16. *Twelve yeares* to the *Woman*

with

*with the bloudy issue*, *Matth.* 9. 20. *Three moneths to Moses*, *Exod.* 2. 2. *Ten dayes* tribulation to the *Angel* of the *Church of Smyrna*, *Apocal.* 2. 10. *Three dayes* plague to *David*, 2 *Sam.* 24. 13. Each of these *groaned* for a time, under the like *burden* as thou doest: But when their time which God had *appointed*, was come; they were *delivered* from all their *miseries*, *troubles*, and *calamities*: and so likewise ere long, if thou wilt patiently *tarry the Lords leasure*, thou shalt also be delivered from thy *affliction* and *sorrow*, either in the *Morning* of thy trouble with *David*, *Psal.* 30. 5. or at the *Noone* of thy life with *Job*, *Chapter* 42. 10. to 17. or toward the *Evening*, with M^r *Glover*, that holy Martyr, who could have no comfortable feeling, till he came to the *sight of the stake*: but then he *cryed out*, and *clapt his hands for joy* to his friend, saying, *O Anstin, he is come, he is come*, meaning the feeling *joy*, of *faith*, and the *Holy Ghost*: Acts and Monuments, *Fol.* 1555. Or at *night* with *Lazarus*, at one *houre* or another thou art sure to be delivered, as *time will determine*. *Many* were the troubles of *Joseph*, but the Lord delivered him *out of all*. *Many* were the troubles of *Abraham*, but the Lord delivered him *out of all*. *Many* were the troubles of *David*, but the Lord delivered him *out of all*. *Many* were the troubles of *Job*, but the Lord delivered him out of all: therefore hee *can* and *will* deliver *thee out of all*. But if he do not, (saith *Shadrach*, *Meshach*, and *Abednego*) yet we will not do *evill*, *to escape danger*; because *Christ* hath suffered more for us: therefore *if I perish, I perish*, saith *Hester*. Be our troubles *many in number*, *strange in nature*, *heavy in measure*, *much in burthen*, and *long in continuance*; yet Gods mercies are *more numerous*, his

wisedome

wiſedome *more wonderous*, his power *more miraculous*; he will deliver us *out of all*: *Many are the troubles of the Righteous*: Yea, he riſeth higher, and calls them *millions*, for ſo the words may be rendered; *but the Lord delivereth them out of all*: *Pſal.* 34. 19. How *many*, or how *great* ſoever they be, or how *long* ſoever they continue, yet an end they ſhall all have: For the *LORD* either taketh *troubles from them*, or takes *them from troubles*, by receiving them into his heavenly reſt; where they ſhall acknowledge that *GOD* hath rewarded them as *farre beyond their expectation*, as he had formerly puniſhed them *leſſe than they did deſerve*.

*Objection.* Oh! but my condition is ſo *deſperate*, and *irrecoverable*, that its *impoſſible* I ſhould ever get out of it.

*Anſwer.* There is no *impoſſibility* (ſaith *Ambroſe*) where *God* is pleaſed to give a *diſpenſation*. But bethinke thy ſelfe, is it worſe with thee than it was with *thoſe before mentioned*? and yet they were *delivered*: Or is thy caſe worſe than that of *Jonas* in the *Sea*, yea in the *Whales belly*? and yet he was *delivered*: Worſe than *Nebuchadnezzars grazing* in the *Forreſt* among *beaſts*, even untill his *haires* were growne to be like *Eagles feathers*, and his *nayles* like *Birds clawes*? *Daniel* 4. 31. to 36. and yet he againe *reigned in Babell*? Worſe than *Joſephs*? when he was throwne into a *Pit*, and left hopeleſſe; or when *ſold* to the *Iſhmeelitiſh Merchants*, and then caſt into *priſon*? yet after all this, his ſaid *brethren* were faine to become *petitioners* to him: Worſe than *Job*, when he ſate *ſcraping his ſoares* on the *dunghill*, had all his *houſes burn'*, all his *cattell ſtolne*, and his *children ſlaine*? yet he was farre *richer afterwards*, than *before*.

How

How *rashly* then hast thou *judged* of thy *Makers dealing* with thee? It were more agreeable to *reason*, and *religion*, to conclude the contrary; for both *experience*, and *reason* teacheth, that *violent pressures*, like *violent motions*, are *weakest* at the *furthest*. When the *morning* is darkest, then comes *day*: yea, usually after the *lowest ebbe*, followes the *highest spring-tyde*: And *Religion* teaches, that if we *love God*, *all things*, even the worst of Afflictions *shall so concurre*, and *cooperate* to *our good*, that wee would not have wanted them for *any good*. Wherefore hold but fast to *God*, and my *soule* for thine, neither *Affliction*, nor ought else shall hurt thee. You know, while *Adam* was at *peace with God*, all things were at *peace with Adam*.

Now this *Doctrine* well *digested* will *breed* good *blond* in our *soules*, and is specially usefull to *bound our desires* of release; for though we *may be importunate*, *impatient* we *may not be*; stay he never so long, *Patience* must not be an Inch shorter than *Affliction*: If the *Bridge* reach but half way over the *Brook*, we shall have but an ill-favoured *passage*. Wee are taught in Scripture to praise *Patience*, as we doe a faire *day* at *night*; *He that endureth to the end shall be saved*: *Matth.* 24.13. Whereas comming but a *foot short*, may make us misse the *prize*, and lose the *wager* we *runne for*: and then as good never have set *foot* out of *doores*. Much the better for that *light*, which will not bring us to *bed*; *perseverance* is a kinde of *all in all*; *continuance* is the *Crowne* of all other *graces*; and *Heaven* shall be the *Crowne* of *continuance*.

But not seldome doth the Lord onely *release* his Children out of extreame adversity here, but withall makes their latter end so much the *more prosperous*;

by

by how much the more their former time hath been *miserable* and *adverse*. We have experience in *Job*: *You have heard*, saith Saint *James*, *of the patience of Job, and what end the Lord made with him.* What end is that, the *Holy Ghost* tels you: *That the Lord blessed his latter end, more than his beginning*; and gave him twise as much as he had before. For whereas at *first* he had but 7000 *Sheep*, 3000 *Camels*, 500 *yoke of Oxen*, and 500 *shee Asses*: *after* his reparation hee had 14000 *Sheep*, 6000 *Cammels*, 1000 *yoake of Oxen*, and 1000 *shee Asses*, every one *double*: and whereas the number of his *Children* remained the same they were before, namely, *seaven Sonnes*, and *three Daughters*, the number of them were also *doubled*, as the learned observe; for whereas his *Beasts*, according to the condition of *beasts*, utterly *perished*; the soules of his *Children* were *saved*: so that hee had twise so many *Children* also, whereof *ten* were with *him* on *Earth*, and the other *ten* with *God* in *Heaven*. *Job.* 42. 10. to 14. And in *Joseph*, who was bred up in the *Schoole of Affliction* from his infancy; yet when his turne was come, *one houre changed* his *fetters of Iron*, into *chaynes of Gold*; his *ragges* into *Robes*, his *stocks* into a *Charriot*, his *Prison* into a *Pallace*, the noyse of *his Gives* into a *breach*; and whereas he was *thirty yeares* kept under, he *ruled* in the heigth and lustre of all honour and glory the space of *eighty yeares*. And one *minute* made in *Lazarus* a farre *greater change*, and preferment. And in *David*, who for a long time was in such feare of *Saul*, that he was forc't to fly for his life, first, to *Samuel* where *Saul* pursueth him; then to *Jonathan*, where his griefe is doubled, than to *Abimelech*, where is Doeg to betray him; after that hee flyeth to *Achish*, King of *Gath*; where, being discovered, he is in greatest

eest feare of all, lest the King should take away his life; and lastly, when he returnes to his owne *Citie*, he findes it *smitten* and *burnt* with fire, and his *wives taken prisoners*, and in the midst of all his grief, when he had *wept untill he could weepe no more*, the *people* being vexed, intend to *stone him*; so that, as he had long before complained, there was but a *step betweene him and death*; but marke the *issue*, though his *heart* were now not onely *brim-full*, but *ran over* with *griefe*: yet within *two dayes* the *Crowne* of *Israel* is brought unto him, and he is annointed *King*: 2 *Sam.* 1. and for the present he was able *to comfort himselfe in the Lord his God*: 1 *Sam.* 30. 6. Yea, after this, when by that foule sinne of *Adultery*, and *Murther*, hee had brought more *enemies* about his *eares*, (*God*, and *Men*, and *Devils*) having once repented his fault, he was able to say with confidence; *O God, thou hast shewed me great troubles and adversities, but thou wilt take me up from the depth of the earth, and increase my honour*: *Psalme* 71. 20. 21. He knew well enough that it is *Gods use* to bring *comfort out of sorrow*, as he brought *water out of the Rocke*, and that *chrisbing* was wont to follow *stripes*: And indeed, how oft hath a *Tragick entrance* had a *happy end*? Like that we read of *Michael*; who was condemned to death by the Emperour *Leo*, upon a false accusation; but before the execution, the *Emperour dyed*, and *Michael* was chosen in *his stead*. And of *Mordecay*, who being in the *forenoone* appointed to the *Gibbet*, was in the *afternoone* advanced next of all to the *Throne*. And *Queene Elizabeth* of blessed memory, who *Raigned* at the same time that she *expected to suffer*, and was *Crowned* when shee looked to be *beheaded*: God loves to doe by his Children, as *Joseph* did by his *Father*;

first,

firſt, we muſt have our beloved *Joſeph* a long time detained from us, then hee robbes us of *Simeon*; after that ſends for our beſt beloved *Benjamin*, and makes us beleeve he will rob us of *all* our Children at once, all the things that are deare to us: But why is it? even that when we thinke to have *loſt all*, he might *returne himſelfe, and all* againe with the greater *intereſt* of joy and felicity. The *LORD* ſaith *Hannah*, *killeth*, and *maketh alive*; firſt *killeth*, and then *maketh alive*; bringeth downe to the *grave*, and *raiſeth up*; the *Lord* maketh *poore*, and maketh *rich*; bringeth *low*, and *exalteth*; *he raiſeth the poore out of the duſt, and lifteth up the begger from the Dunghill, to ſet them among Princes, and to make them inherite the ſeate of glory*: 1 *Sam.* 2. 6, 7, 8. And why all this, but that in his *owne might* no man might be ſtrong? *Verſe* 9. That which *Plutarch* reports of *Dionyſius*, how hee tooke away from one of his Nobles, almoſt his *whole eſtate*, and ſeeing him nevertheleſſe continue *as jocund* and well *contented* as ever, hee gave him *that againe*, and *as much more*, is a common thing with the *Lord*: and thouſands can witneſſe, that though they *went weeping* under the burthen, when they firſt carried the *precious ſeed of Repentance*; yet they ſtill *returned with joy*, and brought *their ſheaves with them*: *Pſalme* 126. 5, 6.

*Objection.* But thou thinkeſt thou ſhalt not *hold out*, if *God* ſhould long *delay* thee.

*Anſwer.* If he delay thee never *ſo long*, he will be ſure to ſupport thee *as long*: 1 *Cor.* 10. 13. which is much at one upon the matter. If hee ſuffer thee to be *ſorely tempted*, hee will not ſuffer thee to bee *tempted above thy ſtrength*: 2 *Cor.* 4. 8, 9. 16. His *grace* ſhall bee *ſufficient for thee* at the leaſt: 2 *Cor.* 12. 9. *Phil.* 1.

*Phil.* 1. 29. which was *Pauls* answer, and it may suffice *all suitors*; the measure of our *patience* shall bee *proportionable* to our *suffering*, and *our strength* equalled to *our Temptations*, 1 *Cor.* 10. 13. Now if God doe either take away our *appetite*, or give us *meate*, it is enough.

True, a *Ship* of never so great a *burthen*, may bee overladen till it *sinke* again; or if we shall *weare away* all the *steele* with *whetting*, the *Toole* is left unprofitable. *But my thoughts* (saith *God*) *are not as your thoughts, nor my wayes as your wayes*: *Isaiah* 55. 8. *God* is *no Tyrant* to afflict thee unmeasurably, neither will he *draw a sword to kill Flyes*; or call for *Scorpions* when a *Rod* is *too much*. Hee that *made* the *vessell*, *knowes* her *burthen*, and how to *ballast* her; yea, hee that *made all things very good*, cannot but *doe all things very well*. Indeed, *God seemeth to wrestle* with us, as he did with *Jacob*; but he *supplyes* us with hidden *strength*, at length to get the better: And *grace to stand* in affliction, and *to gaine by it*, is better then *freedome* or *deliverance*. The *Bush*, which was a Type of the *Church*, consumed not all the while it *burned with fire*; because *God* was in the *middest* of it. The *Ship* at *Anchor* is shrewdly *tossed* to and fro, but cannot be *carried away*, either by *waves*, *winde*, or *weather*: *Sinne*, *Satan*, and the *world* may *disturbe us*, but they can never *destroy us*: Our *head Christ* being *above*, we cannot be *drowned*. There can bee *no disjunction*; unlesse wee could be pluckt from his armes, that is *almighty*: for *our life is hid with Christ in God*, *Colos.* 3. 3. Hee doth not *trust us* with our owne *soules life*; but hides it in his Sonne *Jesus*: because, if it were in our *owne hands*, we should easily be tempted to *sell it*; as *Adam* did for an *Apple*, and *Esau* for a *messe of Pottage*: whereas now we are safe;

for to pluck us out of his hands that is *almighty*, requires an *adversary* stronger then himselfe. Neither wants he *care*; he that numbers our very *haires*, what account doth he make of our *soules*? Nor *love*; for if he hath *bought us with his blood*, and given us *himselfe*, will he deny us *any thing* that is good for us?

Wherefore *silence your Reason*, and *exalt your Faith*, (how *pressing*, or *peircing* soever your sufferings be) which puls off the *vizard* from his *face*, and sees a *loving heart*, under *contrary appearances*. Trust the *mercy of God*, which is of infinite perfection; and the *merits of Christ*, which are of *perfect satisfaction*: and then *hope* will beare up thy *heavy heart*, as *bladders* doe an *unskilfull swimmer*. Otherwise, if thou shalt walke by *sence*, and not by *faith*, 2 *Cor.* 5. 7. *feare* will no lesse *multiply evils*, then *faith* would *diminish them*: and thou shalt resemble *Bucephalus*, who was not *afraid* of his *burthen*; the *shadow onely* frighted him.

## *Section* 4.

*Objection.* Although *Christ* in the *Gospell* hath made many *large and pretious promises*, yet there are none so generall which are not limited with the condition of *Faith*, and the fruit thereof unfained *Repentance*: and each of them are so *tyed*, and *entayled*, that none can lay claime to them but *true beleevers*; which repent, and turne from all their sinnes, to serve him in *holinesse*, *without which no man shall see the Lord*: *Hebrews* 12. 14. *Isay* 59. 20. But I want these *qualifications*, without which, how can I expect *supportation in* my sufferings; or an happy *deliverance out* of them; however it fares with *beleevers*, whom *Christ* hath *undertaken for*: yea, I have such a *wicked heart*, and

my

my *ſinnes* are *ſo many*, and *great*; that theſe *comforts* nothing *concerne* me: for *they that plow iniquity, and ſowe wickedneſſe, ſhall reape the ſame*: *Job.* 4. 8.

*Anſwer.* So our *failings* be not *wilfull*, though they be *many* and *great*, yet they cannot *hinder* our *intereſt* in the *promiſes* of God.

Admit thou art a *great ſinner*, what then? art thou a *greater ſinner* then *Matthew*, or *Zachew*, who were ſinfull *Publicans*, and got their livings by *pilling*, and *polling*; *oppreſſion*, and *extortion*? then *Mary Magdalen*, a common *ſtrumpet*; *poſſeſt of many Devils*? then *Paul*, a bloudy *perſecutor* of *Chriſt* and his *Church*? then the *Theefe upon the Croſſe*, who had ſpent his *whole life* to the *laſt houre*, in abominable *wickedneſſe*? then *Manaſſes*, that outragious ſinner, and moſt *wicked wretch* that ever was; an *Idolater*, a malitious *Perſecutor* of the truth, a *defiler* of *Gods holy Temple*; a *ſacrificer* of his owne *children* unto *Idols*, that is, *Devils*; a notable *witch*, and wicked *ſorcerer*; a bloody *murtherer* of exceeding many *the deare Saints*, and true *Prophets of the Lord*; and one who did not runne headlong *alone* into all helliſh impiety, but *led the people* alſo out of the way to doe more wickedly then did the *Heathen*, whom the *Lord* caſt out and deſtroyed? I am ſure thou wilt not ſay thou art more wicked then he was; and yet this *Manaſſes*, this *wretch* more like a *Devil* incarnate, then a *Saint* of God, *repented* him of his ſinnes from the bottome of his heart, *was received*; (I cannot ſpeake it without *raviſhing wonder* of Gods bottomleſſe and never ſufficiently *admired mercy*) was *received*, I ſay, to *grace*, and obtained the *pardon of all his* horrible *ſinnes*, and moſt abominable wickedneſſe; and are not theſe, and many the like *examples*, written for our *learning*; and

recorded by the *Holy Ghoſt*, to the end, that we may gather unto our ſelves *aſſurance* of the *ſame pardon*, for the *ſame ſinnes*, upon the *ſame repentance*, and *beleeving?*

Are thy *ſinnes great? his mercies are infinite*; hadſt thou committed all the ſinnes that ever were committed, yet in compariſon of *Gods mercy*, they are leſſe then a *moat in the Sun* to all the world, or a *drop* of *water* to the *whole Ocean*: for the *Sea*, though *great*, yet may be *meaſured*; but *Gods mercy* cannot be *circumſcribed*: and he both *can*, and *will*, as eaſily forgive us the debt of *ten thouſand millions of pounds*, as *one penny*; and aſſoone pardon the ſinnes of a *wicked Manaſſes*, as of a *righteous Abraham*, if we come unto him by unfaigned *repentance*; and earneſtly deſire and implore his *grace* and *mercy*: *Rom.* 5.20.

The *Tenure of our ſalvation* is not by a *covenant of workes*, but by a *covenant of grace*; founded not on *our worthineſſe*, but on the *free mercy* and good pleaſure *of God*: and therfore the *Prophet* well annexeth *bleſſednеſſe* to the remiſſion of ſinnes; *Bleſſed is he whoſe tranſgreſſion is forgiven*: *Pſal.* 32.1.

Yea, the *more miſerable*, *wretched*, and *ſinfull* we are, the *more fit objects* we are, whereupon he may *exerciſe*, and ſhew *the infinite riches of his bounty*, *mercy*, *vertue*, and *all-ſufficiency*. And this our ſpirituall *Phyſitian*, can *aſwell*, and *as eaſily* cure deſperate diſeaſes, even the *remedileſſe Conſumption*, the *dead Apoplex*, and the *filthy Leproſie* of the ſoule, as the *ſmalleſt malady*, or *leaſt faintneſſe*. Yea, he can aſwell *raiſe the dead*, as *cure the ſicke*; and aſwell of *Stones*, as of *Jewes*, make *Abrahams children*. Did he not without the *Sunne* at the *Creation*, cauſe *light* to *ſhine* forth; and without *raine* at the ſame time, make the *earth fruitfull*? Why then

then ſhould you give *your ſelfe* over, where *your Phyſitian* doth not? Beſides, what ſinne is there whereof we can *deſpaire of the remiſſion*, when we heare our Saviour *pray for* the forgivenes of *his murtherers*, and *blaſphemers?* And indeed, *deſpaire* is a ſinne which *never knew Jeſus*.

It was a *ſweet ſaying* of one at his death, *When mine iniquity is greater then thy mercy, O God, then will I feare and diſpaire*; but that can never be: conſidering our ſinnes be *the ſinnes of men*, his mercy *the mercy of an infinite God*. Yea, his *mercies* are *ſo great*, that among the *thirteene properties of God*, mentioned *Exod.* 34. almoſt all of them appertaine to his *mercy*; whereas one onely concernes his *might*, and onely two his *juſtice*. Againe, ſhall it ever enter into our hearts to thinke, that *God gives us rules* to keepe, and yet *breake them himſelfe?* Now his rule is this, *Though thy brother ſinne againſt thee ſeaven times in a day, and ſeaven times in a day turne againe to thee, ſaying, it repenteth me; thou ſhalt forgive him.* The *Sonne* angers his *Father*, he doth not ſtraight *diſ-inherit* him; but *Gods love to his people*, exceeds a *Fathers love to his ſonne*, *Matth.* 7. 11. and a *Mothers too*, *Iſay* 49. 15.

*I heare* many *menaces* and *threats* for *ſinnes*, but *I read* as many *promiſes* of *mercy*, and all they *indefinite*; excluding none whoſe *impenitency* and *infidelity* excludeth not themſelves: every ſinne deſerves *damnation*, but no ſinne ſhall *condemne*, but the *lying* and *continuing* in it.

Wherefore if our clamorous *conſcience*, like ſome ſharpe fang'd *officer*, *arreſt us* at *Gods ſuit*, let us put in *bayle*, two *ſubſidy vertues*, *Faith* and *Repentance*, and ſo ſtand the *tryall*: the *Law* is on our ſide, the *Law of grace* is with us, and this *Law* is his that is our *Advo-*

*cate*; and he is our *Advocate*, that is our *Judge*; and he is our *Judge*, that is our *Saviour*; even the *head* of our ſelves *Jeſus Chriſt*.

For the firſt of theſe, doe but *repent*, and God will *pardon* thee, be thy ſinnes never ſo *many*, and innumerable for *multitude*; never ſo *haynous* for quality and *magnitude*: *Iſay* 55. 7. *Ezekiell* 18. & 33. 11. Yea, *ſinnes* upon *Repentance* are ſo *remitted*, as if they had never beene *committed*: *I have put away thy tranſgreſſions as a cloud, and thy ſinnes as a miſt. Iſaiah* 44. 22. and what by *corruption* hath beene done, by *repentance* is *undone*; as the former *examples*, and many other witneſſe. *Come and let us reaſon together, ſaith the Lord; though your ſinnes be as ſcarlet, they ſhall be as white as ſnow: Iſaiah* 1. 18. yea, *whiter*; for the Prophet *David* laying open his *blood-guiltineſſe*, and his *originall impurity*, uſeth theſe words; *Purge me with Hyſſop, and I ſhall be cleane; waſh me, and I ſhall be whiter then Snow: Pſal.* 51. 7.

And in reaſon, did he come to *call ſinners to repentance*, and ſhall he not *ſhew mercy to the penitent?* Or, who would not *caſt his burthen* upon him, that doth *deſire to give eaſe? As I live, ſaith the Lord, I would not the death of a ſinner*: *Ezek.* 18. 32. & 33. 11.

*Section* 5.

*Objection.* Ay, but I cannot *Repent*!

*Anſwer.* In time of *temptation* a man is not a *competent Judge* in his owne caſe: In *humane Lawes*, there is a *nullity* held *of words and actions extorted*, and wrung from men by *feare*: becauſe in ſuch caſes a man is held not to be a *free-man*, nor to have power or command in ſome ſort of himſelfe. A *troubled ſoule*

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is like *troubled waters*, we can discerne nothing clearly in it; wherefore (if thou canst) lay aside *prejudice*, and tell mee in *cold bloud* how it fares with thee at *other times*, though indeed thy words *at present*, are enough to convince thee: For first, thou findest *sinne a burthen too heavy* for thee to beare, which thou didst not formerly; what's the *reason*, are thy sinnes *more* and *greater?* no, but the contrary: for though they *appeare more*, yet they *are lesse*; for sinne, the *more it is* seene and *felt*, the *more it is hated*: and thereupon *is the lesse*. *Moates* are in a *roome* before the *Sun shines*, but they *appeare* onely then.

Againe secondly, the very *complaint of sin*, springing from a *displeasure against it*, shewes that there is something in thee *opposite to sinne*: viz. that thou art *penitent* in *affection*, though not yet in *action*; even as a *Childe* is *rationall* in *power*, though not in *act*. Yea, more thou *accusest*, and *condemnest* thy *selfe* for thy *sinnes*; and by accusing our selves, we *prevent Satan*; by judging our selves, we *prevent God*. Neither was the *Centurion* ever so *worthy*, as when he thought himselfe most *unworthy*: for all *our worthinesse* is in a *capable misery*; nor does God ever *thinke well of him*, that *thinkes so of himselfe*. But to let this passe.

Are not *your faylings your griefe*, are they not *besides your will*, are they not *contrary to* the current of *your desires*, and the maine *bent of your resolutions*, and *endeavours?* Dost thou determine to *continue* in the practice of any one sinne? yea, dost thou not make *conscience of all Gods Commandements*, *one* aswell as *another*; the *first* table aswell as the *second*, and the *second* aswell as the *first?* *Matth.* 5. 19. Dost thou not *grieve* for *sinnes of all sorts*, *secret* aswell as *knowne*, *originall* aswell as *actuall*, of *omission* as of *commission*,

*leſſer* (viz. thoughts) aſwell as *greater*: yea, aſwell for the evill which cleaves to thy *beſt workes*, as for the *evill workes*, *Rom.* 7. 21. and as *heartily*, and *unfaynedly* deſire, that thou maiſt never *commit it*, as that God ſhould never *impute it*? 2 *Tim.* 2. 19. Doſt thou not feare to diſpleaſe him, not ſo much becauſe he is *juſt to puniſh*, as for his *mercy* and *goodneſſe ſake*; and more feare *the breach* of the Law, then *the curſe*? Doſt thou not love rather to *be*, then *ſeeme*, or be *thought good*; and ſeeke more the *power of godlineſſe*, then the *ſhew of it*? *Joh.* 1. 1. If ſo, well may *Satan* and thine own *conſcience accuſe thee* of Impenitency, and unbelief; but *Chriſt thy Judge never*. Yea, then, notwithſtanding your failings, you may ſay with *David*, *I have kept thy Word*: *Pſal.* 18. 21, 22, 23. for though this be not ſuch a *meaſure of keeping*, as the *Law requireth*; yet is it ſuch a *keeping*, *as God in Chriſt accepteth*: for ſuppoſe thy *knowledge* is ſtill ſmall, thy *faith* weak, thy *charity* cold, thy *heart* dull and hard, thy *good workes* few and imperfect, and all thy *zealous reſolutions* eaſily hindered, and quite overthrowne with every *ſmall temptation*: yet *God that worketh in us both the will and the worke, will accept the will for the worke*; and that which is wanting in us, *Chriſt* will ſupply with his owne *righteouſneſſe*. He reſpecteth not what we *can doe*, ſo much as what we *would doe*; and that which we *would performe*, and cannot, he eſteemeth it as though it were *performed*: whereas, take away the *will*, and *all acts* (in *Gods* ſight) are *equall*.

As the *wicked ſinne more* then they ſinne, in their deſire, ſo the *Righteous doe more good* then they doe, in their *will* to doe it. If there be a *paratum cor*, though there be not a *perforatum cor*, a *proffer* of bloud, though no *expence* of bloud for the honour of *Chriſt*, it is

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taken for *Martyrdome*, as *Origen* teſtified of one: *Non ille Martyrio, ſed Martyrium illi defuit. I know thy poverty, but thou art rich*, ſaith the *Spirit* to the *Church* of *Smyrna*: poore in thy *condition*, rich in thy *affection* to goodneſſe: *Facultas ſecundum voluntatem, non voluntas ſecundum facultatem æſtimanda eſt*; God eſteemes our charitable beneficence, not onely *ſecundum quod habemus*, but *ſecundum quod tribuere velimus*. We are charged to forſake all, *houſes, lands, friends, liberties, lives*, for *Chriſt*; yet many die with *houſes, lands*, and *riches*, in their *poſſeſſion*, whom *Chriſt receives* and *Crownes* in Heaven, becauſe they did part with all *ſecundum animæ præparationem*: What we would have done, ſhall be reckoned to us as done; we doe it *quoad conatum*, though *non quoad effectum*: In like manner *God taketh a heart deſirous to repent, and beleeve, for a penitent and beleeving heart; volens & dolens*, The vehement *deſire* of godly ſorrow, or a *ſorrow* becauſe we cannot ſorrow, goes for *godly ſorrow* with *God*: ſo that *to ſigh and grieve for what wee cannot doe, is to come ſhort, and yet to doe it too: for God likes the will ſo well, that in his Sonne what wee would doe, is in acceptance done*, 2 *Cor.* 8. 12. *Which text* one brings in thus: O what an unſpeakable *comfort* was this *cordiall verſe* to my afflicted *ſoule!* And well it might, for if we *hate* our corruptions, and *ſtrive* againſt them, they ſhall not be counted ours. *It is not I* (ſaith *Paul*) *but ſinne that dwelleth in me*: *Rom.* 7. 20. for what *diſpleaſeth us*, ſhall never *hurt us*; and wee ſhall be *eſteemed of God to be* what we *love*, and *deſire*, and *labour to be*.

The *comfort* of this Doctrine is intended, and *belongs* to *troubled conſciences*, and thoſe that *would faine doe better*: but let no *preſumptuous ſinners* meddle with it; for *what haſt thou to doe to take* (I ſay not the Childrens

drens bread to eate, *Matth.* 15. 26. but even) the leaſt parcell of *Gods word into thy mouth, ſeeing thou hateſt to bee reformed: Pſal.* 50. 16, 17. But if thou beeſt a *weary*, and *heavy laden ſinner*, thou maiſt comfort thy ſelfe thus: *I doe* hatefull things, but *I hate* that I doe; *I breake the Law*, but yet *I love the Law*, as *holy, juſt*, and *good*: *Fleſh* is in me, but I am not in the *Fleſh*. I muſt not fix mine eyes only upon mine owne *reſiſtance*, or *foylings*, but on Gods *aſſiſtance* and *acceptance* in his Sonne, by which I ſhall be able *to leap over all walls*, and *impediments*: *Pſalme* 18. 29. The *Law* is given, that *grace* may be *required*; *grace* is given, that the *Law* may be *fulfilled*: by us *evangelically*, for us by *Chriſt* (whoſe righteouſneſſe is ours) *perfectly*, as Saint *Auſtin* ſpeaks. *The Law is a glaſſe to ſhew us our ſpots, the Goſpell a fountaine to waſh them away.* Wherefore caſt not *both* thine *eyes* upon thy *ſinne*, but reſerve *one* to behold the *remedy*: looke upon the *Law to keepe thee from preſumption*, and upon the *Goſpell to keepe thee from deſpaire.*

Canſt not thou *aggravate thine owne ſinnes*, but thou muſt *extenuate*, and call in queſtion *Gods mercy*, and *Chriſts all-ſufficiency*, ſpoyle him of his *power* and *glory*? Though the grievouſneſſe of our ſinnes ſhould *increaſe our repentance*, yet they ſhould not *diminiſh our faith*, and aſſurance of pardon, and forgiveneſſe. As the *plaiſter* muſt not be *leſſe* then the *ſoare*, ſo the tent muſt not be *bigger* then the *wound*. It was a ſweet and even courſe which Saint *Paul* tooke, who when hee would *comfort himſelfe againſt corruption*, and evill actions, *Rom.* 7. 20. then *not I, but ſinne dwelling in me*; when hee would *humble himſelfe*, *notwithſtanding his graces*, then *not I, but the grace of God in me*: 1 *Cor.* 15. 10.

*Section* 6.

*Section 6.*

*Objection.* But I am not *worthy* the least *mercy*, I have ſo often abuſed it, and ſo little profited by the meanes of *grace*.

*Anſwer.* I think ſo too, for if thou refuſeſt the offer of *mercy* untill thou *deſerveſt* it, woe be to thee: But if thou wilt take the right courſe, *renounce the broken Reed* of thine owne *free will*, which hath ſo often deceived thee; and put all thy *truſt in the grace of Chriſt*: The way to be *ſtrong in the Lord*, is to be *weak in thy ſelfe*; be weak in *thy ſelfe*, and ſtrong in *the Lord*: and through *faith* thou ſhalt be more then a *Conquerour*. Leave *tugging* and *ſtrugling* with thy *ſinne*, and fall with *Jacob* to *wreſtle with Chriſt* for a *bleſſing*; and though thy ſelfe goe *limping* away, yet ſhalt thou be *a Prince with God*, and be *delivered* from *Eſaues bondage*. But thou *ſtandeſt* upon thine *owne feet*, and therefore *falleſt* ſo foulely: thou wilt like a *Childe*, goe alone, and of *thy ſelfe*, and therefore getteſt ſo many *knocks*. And thou wouldeſt *accept* of a *pardon* too, if thou mighteſt *pay for it*: but *Gods mercies* are *free*, and he bids thee come and *buy* without ſilver, and *without price*; or elſe he ſayes, thou and thy money *periſh*. Thou wouldeſt goe the *naturall* way to worke, *What ſhall I doe to inherit eternall life*? but it is impoſſible to inherit it by any thing that *wee can doe*; for all our *righteouſneſſes are as filthy ragges*: *Iſaiah* 64. 6. Yea, if our *doings* could have *done it*, *Chriſt dyed in vaine*; whereas, if *Chriſt* had not *dyed*, wee had *periſhed* every mothers childe of us: 1 *Cor.* 15. 22. & 2 *Cor.* 5. 14, 15. *Epheſ.* 2. 1. *Coloſ.* 2. 13. *Ezek.* 18. 4. *John* 11. 50. *Rom.* 5. 6. 8. & 14. 9. 1 *Cor.* 15. 3. *Matth.* 18. 11.

O *foole*! doeſt thou not know that *our* ſinnes are *his* ſinnes, and *his* righteouſneſſe *our* righteouſneſſe: *Jer.* 23. 6. *Pſal.* 4. 1. and that God eſteemes of *faith* above all other *graces*, *deeds*, or *acts* of thine? as what did *our Saviour* anſwer, when the *people* asked him, *What ſhall we doe that we might worke the workes of God? The worke of God is, that yee beleeve on him whom he hath ſent*: *John* 6. 28, 29. and yet thou talkeſt of thy *worthineſſe*, and thou takeſt this for *humility* too, but it is *pride*; for if thou wouldeſt *deny* thy ſelfe, and be *nothing* in thine owne eyes, *renounce thine owne righteouſneſſe*, and wholly and onely *reſt on thy Saviour Jeſus Chriſt* for thy ſalvation, thou wouldeſt not *hope* the more in regard of thine owne *worthineſſe*, nor yet doubt in reſpect of thine owne *unworthineſſe*. But thou wouldeſt firſt be *worthy*, and *deſerve* of God; and then *accept of Chriſt*, and deſerve Chriſt at *Gods hands*, by thy good *workes*, and *graces*: which *pride* of thine, and opinion of *merit*, is a greater *ſinne* then all thy other *ſinnes* which thou complaineſt of: And except you doe abandon it, and *wholly rely upon the grace*, and free *mercy of God* for ſalvation, *Chriſt ſhall profit you nothing*: *Gal.* 2. 16. & 5. 1. to 7. *Coloſ.* 3. 11. for nothing is *avaylable* to ſalvation but *faith*, which worketh by *love*, *Gal.* 5. 6. whence it is called *righteouſneſſe through faith*: *Verſe* 5. *Faith* is the *ſtaffe*, whereupon we *ſtay our ſelves*, in *life* and *death*; by *faith* we are *bleſſed*: *Gal.* 3. 9. by *faith* we *rejoyce in tribulation*: *Rom.* 5. 2. by *faith* we have *acceſſe unto God*: *Epheſ.* 3. 12. by *faith* we overcome the *world*: 1 *John* 5. 4. the *fleſh*: *Gal.* 5. 24. and this is the ſhield whereby we quench the *fiery darts of Satan*, and reſiſt his power: *Epheſ.* 6. 16. Yea, *whoſoever ſeekes to bee juſtified by the Law, they are aboliſhed from Chriſt, and*

*ſaine*

ſalne from grace, *Gal.* 5. 4. *Stand faſt therefore in the liberty, wherewith Chriſt hath made us free, and be not tangled againe with the yoake of bondage:* And ſay, Lord we are *not worthy* to be *ſervants*, and thou makeſt us *ſonnes*; nay, *heires*, and *coheires* with thee, of *everlaſting glory*.

*Objection.* I grant the *Lord is merciſull and gracious, ſlow to anger, and abundant in goodneſſe and truth, forgiving iniquity, tranſgreſſion, and ſinne:* but hee is juſt aſwell as mercifull, and therefore *he will not acquit the wicked*, *Exod.* 34. 6, 7. but *reward them according to their workes: Revelations* 20. 12, 13. & 22. 12.

*Anſwer.* He will *therefore* pardon all thy ſinnes, (if thou unfaignedly *repent*, and wholly rely upon *Chriſt* for thy ſalvation by a *lively faith*) *becauſe he is juſt:* for as the *Lord* cannot in *juſtice* let ſin goe *unpuniſhed*, (for *the wages of ſinne is death*: *Rom.* 6. 23. Death in the *perſon*, if not in the *ſurety*; and therefore hath puniſhed the ſinnes of all men, either *in his Son*, or will throughly puniſh them *in the parties* themſelves) ſo *the ſame juſtice* will not admit, that *the ſame ſinnes* ſhould be *twice puniſhed*; once in our *Saviour*, and againe in *the faithfull*: or that a *debt once payd*, ſhould be *required the ſecond time*: 1 *John* 1. 9. Now that *Chriſt* hath *ſufficiently ſatisfied* for all the ſinnes of the faithfull, and paid our debt even to the *utmoſt farthing*; it is evident by many places of Scripture, as *Iſay* 53. 4, 5. 2 *Cor.* 5. 21. *Heb.* 9. 26. 1 *Pet.* 2. 24. *Rom.* 3. 25, 26. 1 *John* 1. 7. 9. and ſundry others.

Are *we bound to performe* perfect obedience to the Law? *he performed it for us*: were we for our *diſobedience* ſubject to the ſentence of *condemnation*, the

*curſe*

*curſe* of the Law, and *death* of *body* and *ſoule*; he was *condemned* for us, and *bore the curſe* of the Law; he *dyed* in our ſteed an ignominious *death*: did we deſerve the *anger of God*; he endured his fathers wrathfull *diſpleaſure*, that ſo hee might *reconcile* us to his Father, and *ſet us at liberty*. He that deſerved no ſorrow *felt much*, that we who deſerved much might *feele none*: and *by his wounds wee are healed*, *Iſaiah* 53. 5. *Adam* eate the *Apple*, *Chriſt* paid the *Price*. In a word, whatſoever we *owed*, *Chriſt diſcharged*; whatſoever wee *deſerved*, he *ſuffered*; if not in the ſelfe ſame puniſhments: (for he being *God* could not ſuffer the eternall torments of *Hell*) yet in proportion, the dignity of his *perſon* (being *God* and *Man*) giving *value* unto his temporary puniſhments, and making them of more *valne* and *worth*, then if all the *world* ſhould have ſuffered the eternall *torments of Hell*: for it is more for one that is *eternall to die*, then for others to *die eternally*. Therefore was the *Sonne of God* made the *Sonne of man*, that the *Sonnes of men* might be made the *Sonnes of God*; and therefore was he both *God* and *Man*: leſt being in every reſpect *God*, he had been too *great to ſuffer* for man; or being in every reſpect *man*, he had beene too *weake to ſatiſfie God*.

Seeing therefore our *Saviour Chriſt* hath fully diſcharged our *debt*, and made full ſatisfaction to his *Fathers juſtice*: God cannot in equity exact of us a *ſecond payment*, no more than the *Creditor* may juſtly require that his debt ſhould be *twice payd*; once by the *Surety*, and againe by the *Principall*.

Againe ſecondly, it is the Lords *Covenant* made with his *Church*, and committed to *writing*, *Jer.* 31. 34 *Heb.* 10. 16, 17. *Pſalm.* 32. 10, *Iſay.* 55. 7. *Ezek.*

*Ezek.* 18. 21, 22, 23. & 33. 11. *Mal.* 3. 17. *Confirmed* and ratified by his *seales*, the *Sacraments*; together with his *Oath*, that there might be no place left for *doubting*: for *God willing more abundantly to shew unto the Heyres of promise, the stablenesse of his counsell; bound himselfe by an Oath, that by two immutable things, wherein it is impossible that God should lye, we might have strong consolation*, as the Apostle speaks, *Heb.* 6. 17, 18.

And left the *afflicted conscience* should *object*, that he entred into *covenant*, and made these *promises* to the *Prophets*, *Apostles*, and *holy men of God*; but not to such *haynous* and rebellious *sinners*, who have most justly *deserved*, that God should powre out upon them the *Vials of his wrath*, and those fearefull punishments threatned in the *Law*: All the *promises* made in the *Gospell* are *generall*, *indefinite*, and *universall*, excluding none that turne from their sinnes by *unfained repentance*, and beleeve in *Christ Jesus*, resting on him alone for their Salvation, as appeares, *Isay* 55. 1. *Ezek.* 33. 11. *Marke* 16. 16. *John* 3. 14, 15, 16, 36. & 6. 37, 40. *Acts* 10. 43. 1 *John* 2. 1. Neither is there any limitation or *exception* of this or that sinne; for be they never so *grievous* and *manifold*, yet if wee performe the *condition of faith and repentance*, they cannot debarre us from receiveing the benefit of *Gods mercy*, and *Christs merits*, as appeares *Isay* 1. 18. *Titus* 2. 14. 1 *John* 1. 7, 9.

And therefore unlesse thou conceiveſt of *God*, that he is *unjust* in his dealing, *untrue* in his word, *a covenant-breaker*; yea, a *perjured person* (which were most horrible *blasphemy* once to imagine) thou must undoubtedly *assure thy selfe*, that he will *pardon* and

and *forgive* thee all thy *ſinnes*, be they *in number* never ſo many and innumerable, or *in nature* and quality never ſo haynous and damnable, if thou turneſt unto him by *unfaigned repentance*, and layeſt hold upon Chriſt by a true and *lively faith*. For conſider, doth the Lord ſay *he will extend his mercy unto all* that come unto him? doth he *invite every one*? doth he ſay *I would have all men ſaved*, and none to periſh? and doſt thou ſay, nay but *he will not extend his mercy unto me*, he will have mee to periſh, becauſe I am *a grievous ſinner*? What is this but in effect, and at a diſtance to *contradict the Lord*, and give the lye to truth it ſelfe?

Indeed God ſayes not, Beleeve thou *John*, or *Thomas*, and thou ſhalt be ſaved, but he ſayes, *Whoſoever beleeveth, and is baptized ſhall be ſaved*, which is as good. And yet thou excepreſt thy ſelfe, he excludes *none*, and doſt thou exclude *one*, and that one *thy ſelfe*? hee would have *all men* ſaved, and thou commeſt in with thy exceptive, *all but mee*; why thee? A precious *ſingularity*, but beware of it: For whereas others that *beleeve not the threatnings*, flatter away their ſoules in a *preſumptuous confidence*; thou by not *beleeving the promiſes* wilt caſt away thine, in a ſullen *prodigious deſperateneſſe*, if thou take not heed. For *Infidelity* on both ſides is *the cauſe of all*, of preſumption *in them*, of deſpaire *in thee*, of impiety in *every one*.

But be better adviſed, beleeve the *Lord* who *never brake his word* with any ſoule. Thou wilt give credit to an *honeſt mans bare word*, and haſt thou no affiance in the mercyfull *promiſes of God*, paſt to thee by *Word*, *Oath*, *Seales*, *Scriptures*, *Sacraments*, the *death of his* owne *Sonne*, and (I preſume) the

*ſpirits*

*spirits testimony*, if not now yet at other times; *take heed* what thou dost, for certainly *nothing offends God more, then the not taking of his word.*

*Section 7.*

*Ob.* I know well that *Christ is the end of the Law for righteousnesse, unto every one that beleeveth*, Rom. 10. 4. But I want faith.

*Answ.* This is the *objection* I *expected* (for the true Christian is as fearefull to entertain a good opinion of himselfe, as the false is unwilling to be *driven from it.*) But *is it so?* or doth *Satan* only *tell thee so?* I know *it is not so*, I know that thou *beleevest* with some mixture of *unbeliefe*, and that this is but a *slander of Satan*; for as Satan slandereth *us to God*, *Iob* 1. 9. and *God to us*, *Gen.* 3. 4, 5. so he slandereth *us to our selves*, *Iob* 16. 9. But least thou shouldest thinke I *slander Satan*; Know, that you *beleeve*, even whiles you complaine of *unbeliefe*: for as there could bee no *shadow*, if there were no *light*, so there cannot be this *feare*, where there is no *faith.* They that know not *Christ*, thinke it no such great matter to *lose him.* But if God once say, *this is my Sonne*, *Satan* will say, *if thou be the Sonne of God*, *Matth.* 3. 17. & 4. 3. That Divine testimony did not *allay his malice*, but *exasperate it.* Neither can the happy *building of*, *Lord I beleeve*, stand without that *columne to under-prop it*, *Helpe thou mine unbeliefe.* And he that *doubts* not of his *estate*, his *estate* is much to be *doubted*; *doubting* and *resolution* are not meet *touch-stones* of our successe: a *presumptuous confidence* commonly goes bleeding home, when an *humble feare* returnes in triumph. As it fared betweene the *Philistims* and *Israel*, 1 *Samuel*

17. 10, 11. The *Philiſtims* and *Goliah* were exceeding *confident* of the victory, but *Saul* and all *Iſrael* much *diſcouraged*, and greatly afraid: yet *Iſrael* got the *victory*, and the *Philiſtims* with their great *Goliah* were *overcome*. *Verſ.* 51, 52. They that are proudly ſecure of their *going to Heaven*, doe not ſo frequently come thither, as they that are afraid of *their going to Hell*.

As it is in *this world for temporall things*, ſo for the *world to come in ſpirituall things*; *Cantant pauperes, lugent divites*, *poore* men *ſing*, and *rich* men *cry*. Who is ſo *melancholy* as the *rich* worldling? and who *ſings* ſo merry *a note*, as he that cannot change *a groat*? ſo they that have *ſtore* of grace, mourne for *want* of it; and they that indeed *want it*, chante their *abundance*. But the *hopes* of the wicked *faile* them when they are *at higheſt*, whereas Gods children finde thoſe *comforts in extremity*, which they durſt not *expect*.

As there is nothing more uſuall, then for *a ſecure conſcience to excuſe* when it is *guilty*, ſo nothing more common then for *an afflicted conſcience to accuſe*, when it is *innocent*; and to lay an heavy *burthen* upon it ſelfe; where the Lord giveth a plaine *diſcharge*: but a *bleeding wound* is better then that which *bleeds not*. Some men goe *crying to Heaven*, ſome goe *laughing and ſleeping to Hell*. Some *conſciences* aſwell as men, lie *ſpeechleſſe* before departure, *they ſpend their dayes in a dreame, and goe from Earth to Hell, as Jonas from Iſrael toward Tarſhiſh, faſt aſleepe*: And the *reaſon* is, they *dreame* their caſe is paſſing good; like a man which dreames in his *ſleepe* that he is *rich*, and *honourable*, and it joyes him very much; but *awaking*, all is *vaniſht* like *ſmoake*: yea, they *hope* undoubtedly to goe to *Heaven*, as all that came out of *Ægypt* hoped to goe into

into *Canaan*, and inherit the bleſſed *promiſes*: when onely *Caleb* and *Joſhua* did enter, who *provoked not the Lord.* And the *reaſon of this reaſon* is, whereas indeed they are *Wolves*, the *Devill* and their owne *credulity* perſwades them that they are *Lambes*.

The *Philoſopher* tels us, that thoſe Creatures which have the *greateſt hearts*, as the *Stag*, the *Doe*, the *Hare*, the *Cony*, and the *Mouſe*, are the *moſt fearefull*: and therefore it may be God refuſing *Lyons*, and *Eagles*, the *King* of Beaſts, and *Queene* of Birds, appointed the *gentle Lambe*, the *fearefull Dove* for his *ſacrifices*: *A broken and contrite heart, O God, thou wilt not deſpiſe*: *Pſal.* 51. 17. And ſure I am, *Chriſt calls* to him onely *weary, and heavy laden ſinners*: *Matth.* 11. 28. not ſuch as feele no want of him, *Marke* 2. 17. and will *fill onely ſuch with comfort, as hunger and thirſt after righteouſneſſe*; not ſuch as are in their conceit *righteous enough* without him: *Luke* 1. 53. *Matth.* 15. 24. And yet it is *ſtrange*, (yea a *wonder*) to ſee how many truly humbled ſinners, who have ſo *tender conſciences*, that they dare not yeeld to the *leaſt evill*, for the *worlds goods*, and refuſe no meanes of being made better, turne every *probation* into *reprobation*, every *dejection* into *rejection*, and if they be *caſt downe*, they cry out they are *caſt away*: who may fitly be compared to *Artemon* in *Plutarch*, who when ever he went abroad, had his *ſervants* to carry a *Canopy over his head*, leaſt the *Heavens* ſhould fall and *cruſh him*: or to a certaine fooliſh melancholy *Bird*, which (as ſome tell) *ſtands* alway but upon *one legge*, leaſt her owne *weight* ſhould *ſinke* her into the *Center* of the *Earth*; holding *the other* over her *head*; leaſt the *Heavens* ſhould *fall*.

Yet be not *offended*, I cannot thinke the worſe of

thee; for *good is that feare which hinders us from evill acts, and makes us the more circumſpect.* And *God* hath his *end* in it, who would have the *ſinner to die*, but the *ſinner to live.*

Yea, in ſome reſpect thou art the *better* to be thought of, or at leaſt the *leſſe to be feared*, for this thy *feare*: for no man ſo truly *loves*, as he that *feares to offend*; as *Salvianus* gloſſes upon thoſe wordes, *Bleſſed is the man that feareth alway*: And which is worth the *obſerving*, this *feare* is a *commendation* often remembred in Holy Scripture, as a ſpeciall and *infallible marke of Gods Children*: as for example, *Job* (ſaith the Holy Ghoſt) *was a juſt man, and one that feared God*, *Job* 1. 1. *Simeon a juſt man, and one that feared God*: *Luke* 2. 25. *Cornelius a devout man, and one that feared God*: *Acts* 10. 2. And ſo of Father *Abraham*, *a man who feared God*: *Gen.* 22. 12. *Joſeph*, *a man who feared God*: *Gen.* 42. 18. The *Midwives in Ægypt feared God*: *Exod.* 1. 17. ſo that evermore the *fearing of God* (as being *the beginning of wiſedome*) is mentioned as the *chiefe note*, which is as much as to ſay, if the *fearing of God* once *goe before*, working of *righteouſneſſe will inſtantly follow* after, according to that of the wiſe man: *He that feareth the Lord will doe good.*

And this for thy *comfort*, when *Mary Magdalen ſorrowed*, and *wept* for her ſinnes: *Luke* 7. 50. *Chriſt* tels her, *Thy faith hath made thee whole*: intimating, that this *weeping*, this *repenting faith*, is *faith indeed.* And the like to the *Woman with the bloudy iſſue*, who preſuming but to *touch* the hem of his garment, *fell downe* before him with *feare and trembling*: *Marke* 5. 27. to 35. And that humble *Canaanite*, *Matth.* 15. 22. to 29. And that importunate *blinde man*, *Luke* 18. 38. to 43. as if this *humble*, this *praying faith*, were

onely

onely the *ſaving faith.* Neither can thy eſtate be bad, for as Saint *Ambroſe* told *Monica* weeping for her ſeduced Sonne, *Fieri non poteſt, ut filius iſtarum lachrymarum pereat:* It cannot be that the Sonne of thoſe teares ſhould ever periſh.

Wherefore *lift up thy ſelfe* thou timorous fainting heart, and doe not ſuſpect every *ſpot* for a *plague token*; doe not *die* of a meere *conceit*, for as the end of all motion is reſt, ſo the *end* of all thy *troubles* ſhall bee *peace*: even where the *dayes* are perpetuall *Sabbaths*, and the *diet* undiſturbed *feaſts*.

But as an *empty veſſell bung'd up* cloſe, though you throw it into the midſt of the *Sea*, will receive no *water*, ſo *all pleas are in vaine* to them that are *deafened with their owne feares*: for as *Mary* would not be comforted with the *ſight* and *ſpeech* of *Angels*, no not with the *ſight* and *ſpeech* of *Jeſus* himſelfe, till hee made her know that he was *Jeſus*; ſo untill the *holy ſpirit* ſprinkleth the *conſcience*, with the *bloud of Chriſt*, and ſheddeth *his love* into the heart, nothing will doe. No Creature can *take off wrath* from the *conſcience*, but he that *ſet it on*. Wherefore *the God of peace give you the peace of God, which paſſeth all underſtanding*. Yea, O Lord, ſpeake thou *Muſicke* to the *wounded* conſcience, *Thunder* to the *ſeared*; that thy *juſtice* may reclaime *the one*, thy *mercy* releeve *the other*, and thy *favour* comfort us all, with *peace and ſalvation in Jeſus Chriſt*.

*Section* 8.

But ſecondly, if this will not ſatisfie, call to thy remembrance *the times paſt*, and how it hath beene with thee *formerly*; as *David* did in thy very caſe: *Pſal.* 77.

2. to 12. And likewiſe *Job*, *Chap.* 31. for as *ſtill waters* repreſent any *object* in their *bottome clearely*, ſo thoſe that are *troubled*, or agitated, do it but *dimly*, and imperfectly. But if ever thou hadſt true *faith* begotten in thy *heart*, *John* 1. 13. by the miniſtry of the *word*, *Rom.* 10. 17. *James* 1. 18, 21. and the *Spirits* powerfull working with it, *John* 3. 3. 5. 8. whereby thine *heart* was drawne to take *Chriſt*, and *apply* him a *Saviour* to thine owne *ſoule*; ſo that thou wert forced to goe *out of thy ſelfe*, and rely wholly and onely on *his merits*: and that it further manifeſted it ſelfe by working a *hatred of ſinne*, and an apparent *change in thy* whole life, by dying unto *ſinne*, and living unto *righteouſneſſe*; and that thou haſt not ſince, *returned* to thine old ſinnes, like the *Dog to his vomit*: if it hath ſometime brought forth in thee the ſweet *fruit* of heavenly and ſpirituall *joy*, if it hath *purified* thine *heart* in ſome meaſure from noyſome *luſts*, and *affections*; as ſecret *pride*, *ſelfe-love*, *hypocriſie*, *carnall confidence*, *wrath*, *malice*, and the like: ſo that the *ſpirit* within thee fighteth againſt the *fleſh*. If thou canſt now ſay, *I love the godly, becauſe they are godly*, 1 *John* 3. 14. and haſt an *hungring* after *Chriſt*, and after a greater meaſure of heavenly and *ſpirituall graces*; and more lively *tokens of his love*, and favour communicated unto thee: *My ſoule for thine*, thou haſt given *falſe evidence againſt thy ſelfe*; for as in a *gloomy day* there is ſo much light whereby we may *know it to be day*, and not *night*; ſo there is ſomething in a *Chriſtian under a cloud*, whereby he may be diſcerned to be a *true beleever*, and not an *hypocrite*. But to make it manifeſt to *thy ſelfe*, that thou art ſo:

Know firſt, that where there is *any one* grace in truth, there is *every one* in their meaſure. If thou art

ſure

ſure thou haſt *love*, I am ſure thou haſt *faith*: for they are as inſeparable as *fire and heat, life and motion*, the *root and the ſap*, the *Sun and its light*: and ſo of other graces. Or doſt thou feele that *Chriſt* is thy *greateſt joy*, ſinne thy *greateſt ſorrow*; that when thou canſt not feele the preſence of the *ſpirit* in thy *heart*, thou goeſt *mourning*; notwithſtanding all other comforts? aſſuredly as that holy *Martyr* ſaid, If thou wert not a *wedding Childe*, thou couldſt never ſo heartily *mourne* for the abſence of the *Bride-groome*. Thus I might goe on, but a few *Grapes* will ſhew that the *Plant* is a *Vine*, and not a *Thorne*. Take but notice of this, and ſeverall *graces* will one *ſtrengthen* another, as *ſtones* in an *Arch*. As for example; Mr *Peacock* Fellow of a Houſe, being *afflicted in conſcience*, (as thou art) and at the point of *deſpaire*; when ſome *Miniſters* askt whether they ſhould *pray* for him, anſwered By no meanes doe not ſo *diſhonour God*, as to *pray* for ſuch a *Reprobate* as I am: but his young *Pupill* ſtanding by, ſaid, (with teares in his eyes) Certainly a *Reprobate* could never be ſo *tender of Gods diſhonour*; which he well *conſidering*, was thereby *comforted* and *reſtored*: when neither he with his *learning*, nor any other *Miniſters* with their *ſage advice*, could doe any good.

Againe ſecondly, if ever thou hadſt *true faith* wrought in thy *heart*, be not diſcouraged; for as the former *graces* ſhew, that thou haſt with *Mary* made choyce of *that better part, which ſhall never be taken from thee*: So this grace of *faith* is *Chriſts wedding Ring*, and to whomſoever he *gives it*, he *gives himſelfe with it*; we may loſe the *ſence*, but never the *eſſence* of it: It may be *eclipſed*, not *extinguiſhed*: *Fides concuſſa, non excuſſa*: *The gifts and calling of God are without repentance*;

*pentance*: as it is *Rom.* 11. 29. *Friends* are unconſtant, *riches*, *honours*, *pleaſures*, are unconſtant; the *world* is *unconſtant*, and *life* it ſelfe is *unconſtant*; but *I the Lord change not*: *Malachi* 3. 6.

In a *ſwoune* the *ſoule* doth not exerciſe her *functions*; a man neither *heares*, nor *ſees*, nor *feeles*, yet ſhe is ſtill in the *body*. The *Frantick man* in his *mad fits*, doth not *exerciſe reaſon*; yet he hath it: he loſeth the *uſe for a time*, not the *habit*. Yea, a *Sober man* hath not alwayes the *uſe* of his *ſences*, *reaſon*, and *underſtanding*, as in his *ſleepe*: ſhall wee therefore conclude that this man is *ſenſeleſſe*, *unreaſonable*, and without *underſtanding*? it were moſt abſurd: for if we have *patience* but a while, our *argument* will appeare manifeſtly *falſe*.

*Trees* (and ſo wee are fitly called) be not *dead in winter*, (which reſembles the time of *adverſity*) becauſe the *ſap* is *ſhut up in the root*; and confined thither by the *cold froſts*, that they cannot ſhew themſelves in the *production of leaves* and *fruits*: for by *experience* wee know, that for the preſent they *live*, and ſecretly *ſuck nouriſhment* out of the *Earth*; which maketh them *ſpring* and *revive* againe, when *Summer* comes: Yea, even whiles they are grievouſly *ſhaken* with the *winds*, and *nipped* with cold *froſts*, they are not *hurt* thereby; but contrarily they take *deeper root*, have their *wormes* and *kankers* kild by it: and ſo are prepared, and made fit to bring forth *more fruit*, when the comfortable *Spring* approacheth, and the *ſweet ſhowres*, and *warme Sun-beames* fall, and deſcend upon them. *Elementary bodies*, *lighten* and *darken*, *coole* and *warme*, *die* and *revive*, as the *Sun* preſents, or *abſents* it ſelfe from them. And is not *Chriſt* to our *ſoules* the onely *Sun* of *righteouſneſſe*, and *fountaine* of all *comfort*? ſo that if hee withdraw

withdraw himselfe but a little, we become like *plants* in the *Winter*, quite *withered*; yea in appearance *starke dead*: or like *Trees*, voyde both of *leaves* and *fruit*; though even then there remaines *faith in the heart*, as *sap* in the *root*, or as *fire* raked up in the *ashes*.

Which *faith*, though it be not the like *strong*, yet it is the *like pretious* faith to that of *Abrahams*: whereby to *lay hold*, and *put on* the perfect *righteousnesse of Christ*. The *Woman* that was *diseased with an Issue*, did but *touch*, and with a *trembling hand*, and but the *hem* of his garment, and yet went away both *healed*, and *comforted*.

Well might I *doubt* of my *salvation*, sayes *Bradford*, feeling the *weakenesse* of my *faith*, *love*, *hope*, &c. if these were the *causes of my salvation*, but there is no other *cause* of it; or his *mercy*, but his *mercy*. Wherefore hast thou but a *touch* of *sorrow* for *sinne*, a *sparke of hope*, a *graine of faith* in thy *heart*; thou art safe enough. The *Anchor* lyeth *deepe* and is not seene, yet is the *stay of all*.

*The Bladder blowne, may float upon the flond,*
*But cannot sinke nor sticke in filthy mud.*

But thou *dreamest* of a *faith without doubting*, which some *doatingly* boast they have: but as no *righteousnesse* can be *perfect* without *sinne*, so no *assurance* can be *perfect* without *doubting*: Take the eveneſt *ballances*, and the most equall *weights*; yet at the first putting in, there will be some *inequality*, though presently after they *settle* themselves in a *just poyse*. *Sinne* is a *cloud* that often hinders the *Sunne* from our *eyes*, yet it is still a *Sunne*; the vision or *feeling* of this comfort may be sometime *suspended*, the *Union* with *Christ* is never *dissolved*.

A usuall thing with *beleevers* to have their *ebbing* and

and *flowing*, *waxing* and *waning*, *Summer* and *Winter*; to be ſometimes ſo *comfortable* and *courageous*, that we can ſay with *David*, *Though I were in the valley of death, yet would I feare none ill*: *Pſal.* 23. 4. otherwhiles againe ſo *deaded*, and *dejected* in our ſpirits, that we are like him when he ſaid, *One day I ſhall dye by the hand of Saul*: 1 *Sam.* 27. 1. ſometimes ſo *ſtrong* in faith, that wee can overcome the *greateſt* aſſaults; and with *Peter* can walke upon the *ſwelling waves*: by and by ſo *faint*, and brought to ſo low an *ebbe*, that we *fall downe* even in farre leſſer dangers; as *Peter* began to ſinke at the riſing of the *winde*, *Matth.* 14. 29, 30. And indeed, if the *wings* of our *faith* be *clipt*, either by our *owne ſinnes*, or *Satans temptations*, how ſhould not our *ſpirits* ly *groveling* on the *ground*?

*Section* 9.

But thirdly and laſtly, (for I haſten) ſuppoſe thou art at the laſt caſt, even at the very *brinke of deſpaire*; and that thy *conſcience* ſpeaks nothing but *bitter* things of *Gods wrath*, *hell* and *damnation*; and that thou haſt no feeling of *faith*, or *grace*: yet know that it is *Gods uſe* (and I wiſh wee could all take notice of it) to worke *in*, *and by contraries*: For inſtance, in *creating* of the *world*, he brought *light out of darkeneſſe*, and made all things not of *ſomething*, but of *nothing*; clean contrary to the courſe of Nature.

In his *preſerving* of it, he hath given us the *Raine-bow*, which is a *ſigne of raine*, as a certaine *pledge* that the world ſhall never the ſecond time be *drowned*. He cauſed *Elias* his *ſacrifice* to *burne* in the midſt of *water*, and fetcheth *hard ſtones* out of the midſt of *thinne vapours*. When hee meant to *bleſſe Jacob*, hee *wreſtled* with

*with him* as an *Adversary*, even till hee *loued* him: When he meant to prefer *Joseph* to the *Throne*, hee threw him downe into the *Dungeon*; and to a *golden chayne about his necke*, he laded him with *Iron oner about his legges*. Thus *Christ* opened the *eyes* of the *blinde*, by annointing them with *clay and spittle*; more likely to *put them out*: And would not *cure Lazarus* till after he was *dead, buried*, and *stunke* againe; no question to teach us, that we must be *cast downe by the Law*, before we can be *raised up by the Gospell*: that we must *dye unto sinne*, before we can *live unto righteousnesse*: and become *fooles*, before we can be *truly wise*.

In the worke of *Redemption* he gives *life*, not *by life* but *by death*, and that a most *cursed death*; making that the *best instrument of life*, which was the *worst kinde of death*: *Optimum fecit instrumentum vitæ, quod erat pessimum mortis genus*.

In our effectuall *vocation*, he calls us by the *Gospell unto the Jewes a stumbling-blocke, and unto the world meere foolishnesse*: And when it is his pleasure that any should *depend* upon his *goodnesse*, and *providence*, hee makes them *feele* his *anger*, and to be *nothing in themselves*; that they may *rely altogether upon him*.

Thus *God workes joy* out of *feare*, *light* out of *darkenesse*; and brings us to the *Kingdome of Heaven*, by the *Gates of Hell*: according to that 1 *Sam.* 2. 6, 7. And wherein does *thy ease* differ? he sends his *Serjeant* to *arrest* thee for thy *debt*; commands thee and *all thou hast* to be *sold*, but why? onely to shew thee thy *misery without Christ*, that so thou mayst *seeke to him for mercy*: for although he *hides his fatherly affections*, as *Joseph* once did *his brotherly*, his meaning is in conclusion to *forgive thee every farthing*: *Matthew* 18. 26, 27.

And

And doſt thou make thy *ſlight ſufferings* an argument of his *diſpleaſure?* for ſhame *mutter* not at the *matter*, but be ſilent: It is not ſaid, God will not ſuffer us to be tempted at all, but that *we ſhall not be tempted above that we are able to beare*; 1 *Cor.* 10. 13. And aſſure thy ſelfe, what ever thy *ſufferings be*, thy *faith* ſhall not faile to get the *victory*; as *oyle* over-ſwimmes the greateſt quantity of *water* you can powre upon it. True, let none *preſume*; (no not the moſt righteous) for *he ſhall ſcarcely be ſaved*: 1 *Pet.* 4. 18. yet, let him not *deſpaire*, for *he ſhall be ſaved*: *Rom.* 8. 35.

Onely *accept* with all *thankefulneſſe* the *mercy offered*, and *apply the promiſes* to thine owne *ſoule*: for the *benefit* of a good thing, is in *the uſe*; *wiſedome* is good, but not to us, if it be not *exerciſed*; *cloath* is good, but not to us, except it be *worne*; the *light* is comfortable, but not to him that will live in *darkeneſſe*: a *preſervative* in our *pocket* never taken, cannot yeeld us *health*; nor *bagges of money* being ever *ſealed up*, doe us any pleaſure; no more will the *promiſes*, no nor *Chriſt himſelfe*, that onely *ſummum bonum*, except they are *applyed*: Yea, better there were *no promiſes*, then not *applyed*. The *Phyſitian* is more offended at the *contempt* of his *Phyſicke* in the *Patient*, then with the *loathſomeneſſe* of the *diſeaſe*. And this I can aſſure thee, if the *bloud of Chriſt* be *applyed* to thy *ſoule*, it will ſoone *ſtench* the *bloud* of thy *conſcience*; and keepe thee from *bleeding to death*: 1 *John* 1. 7.

But ſecondly, in ſtead of *mourning continually*, as the *tempter bids thee*; rather *rejoyce continually*, as the *Apoſtle bids thee*: 1 *Theſſ.* 5. 16. Neither thinke it an *indifferent* thing, to *rejoyce*, or *not rejoyce*; but know that wee are *commanded to rejoyce*, to ſhew that wee breake a *Commandement* if wee *rejoyce not*: Yea, we

cannot

cannot *beleeve* if we *rejoyce not*; for *faith in the commandements* breeds *obedience*, in the *threatnings feare*, in the *promiſes comfort*. True, thou thinkeſt thou doſt *well* to *mourne continually*; yea, it is the *common diſeaſe of the innocenteſt ſoules*: but thou doſt *very ill* in it; for when you forget to *rejoyce* in the Lord, then you begin to *muſe*, and after to *feare*, and after to *diſtruſt*, and at laſt to *deſpaire*: and then every thought ſeemes to be a *ſinne againſt the Holy Ghoſt*. Yea, how many ſins doth the *afflicted conſcience* record againſt it ſelfe; repenting for breaking *this Commandement*, and that *Commandement*; and never repenteth for breaking this *Commandement, Rejoyce evermore?*

But what's the *reaſon? Ignorance:* thou thinkeſt thy ſelfe *poore* and *miſerable*, and only therefore thinkeſt ſo, becauſe thou *knoweſt not* thy *riches* and *happineſſe in Chriſt*: for elſe thou wouldeſt ſay with the *Prophet Habbakuk*, in the want of all other things, *I will rejoyce in the Lord, I will joy in the God of my ſalvation*: *Habbak* 3.17,18. Thou wouldeſt *rejoyce that thy name is written in the booke of life*, as our *Saviour* injoynes, *Luke* 10. 20. though thou hadſt *nothing elſe* to rejoyce in.

But it is *nothing to be bleſſed*, untill we *underſtand* our ſelves *to be ſo:* wherefore

Thirdly, *waite Gods leaſure* with patience, and *hold faſt* to him in all preſſures: *Time* (ſaith *Seneca*) is the beſt *Phyſicke* for moſt *diſeaſes*, for the *body*, and ſo likewiſe for the *ſoule*. If it be an *afflicted conſcience*, waiting *Gods leaſure*; for the aſſurance of his *love* is the *beſt remedy*: and ſo in all others caſes.

*Section* 10.

*Objection.* But when will there be an end of this long

long *disease*? this tedious *affliction*? this heavy yoake of *bondage*? *&c.*

*Answer.* It is a signe of *cold love*, scarce to have *begun* to suffer for *Christ*, and presently to *gape for an end*: It was a farre better speech of one, *Lord, give me what thou wilt, as much as thou wilt, when thou wilt*: Thou art *Gods Patient*, prescribe not thy *Physician*. It is the *Goldsmiths skill* to know how *long* his *gold* must be in the *Crusible*: neither takes he it out of that *hot bath*, till it be sufficiently *purified*.

What if the *Lord for a time forbeare* comming, as *Samuel* did to *Saul*; that hee may *try what is in thee*? and what thou wilt *doe*, or *suffer for him*, that hath *done* and *suffered so much for thee*? as why did *God* set *Noah* about building the *Arke, an hundred and twenty yeares*, when a small time might have finished it? It was for the *tryall of his patience*. Thus hee led the *Israelites* in the *Desarts* of *Arabia, forty yeares*; whereas a man may travell from *Rameses* in *Ægypt*, to any part of *Canaan* in *forty dayes*: this *God* did *to prove them, that hee might know what was in their hearts*: *Deut.* 8. 2. He promised *Abraham* a *Sonne*, in whom he should be *blessed*; this hee *performed* not in *thirty yeares after*. He gave *David* the *Kingdome*, and annointed him by *Samuel*; yet was he not *possessed* of it in *many yeares*: insomuch that he said, *Mine eyes faile for thy Word*, *Psal.* 119. 123. *Joseph* hath a *promise* that the *Sunne* and *Moone* should do him *reverence*, but first he must be bound in the *Dungeon*. This *God* doth to try us, for in these *exigents* we *shew our selves*, and our *dispositions*.

What saith *God* to his *people* in their *misery*? *Psal.* 75. *When I see convenient time, I will execute judgement*: *Verse* 2. he doth not say, when *you thinke* the time

time convenient. Let us *tarry* a little the *Lords leasure, deliverance* will come, *peace* will come, *joy* will come; in meane while to be *patient* in *misery*, makes *misery no misery*.

Againe secondly, he may *delay his comming* for other ends of greater consequence: *Martha* and *Mary* send to *Christ*, as desiring him to come and *restore Lazarus* their *sicke* brother to *health*: *John* 11. 3. expecting him *without delay*; now he loved both *Martha*, and her *Sister*, and *Lazarus*: *Verse* 5. yet he neglects comming for *many dayes*, lets him *dye*, be put in the *grave* untill he ſtanke, but what of all this? he that would not *restore ſicke Lazarus* to health, *restored dead Lazarus* to life; which was a *greater mercy* then they either *did*, or *durſt aske*. Neither did this onely increaſe their *joy*, and *thankefulneſſe*, give them occaſion ever after to *beleeve*, and *hope*; *above*, and *againſt all hope*: but it made many of the *Jewes* beleeve in him, which *before did not*. *Verſe* 45.

Thirdly and laſtly, he *delayes* thee the longer, that when he *comes*, he may bring with him the *greater recompence* of *reward*: for he will *comfort us according to the dayes we have beene afflicted, and according to the yeares that we have ſeene evill*: *Pſal.* 90. 15.

Neither will he ſtay *over-long*; for behold, ſaith he, *I come quickly, and my reward is with me, to give every man according as his workes ſhall be*; *Revel.* 22. 12. and *ſuffering* is accounted *none of the meaneſt workes*. So that the *harder* the *conflict*, the more *glorious* the *conqueſt*. Wherefore *hold out* yet a *little*, and *helpe* ſhall not be wanting to the *combatants*; nor a *crowne* to the *conquerours*. Yea, *fight* to the *laſt minute*, for the *eye* of thy *Saviour* is upon thee; if thou *faint*, *to cheere thee*; if thou *ſtand to it*, *to ſecond thee*; if thou

conquer,

*conquer, to crowne thee*: whereas *no combate, no conqueſt; no conqueſt, no triumph.*

*Objection.* But my *ſufferings* are ſo *great*, that if they *continue*, I ſhall never be able to *hold out.*

*Anſwer.* True, if thou truſteſt to thine *owne ſtrength*, for *perſeverance is the gift of God*; yea, it is hee that worketh in us both *to will* and *to doe at his good pleaſure*: *Phil.* 2. 13. Firſt *mans will* is a fugitive *Oneſimus*, and God muſt call home that *runnagate*, ſubdue that *rebell*, before we can chuſe that which is good. Neither when we have *begun*, can we *continue*: *perficit qui efficit*, *He that begun a good worke in us, will performe it*: *Phil.* 1. 6. *Jeſus* is the *founder* and *finiſher* of our faith, *Hebr.* 12. 2. Neither can wee of *our ſelves ſuffer* for him: *Datur pati*, It is given to us to *ſuffer for his ſake*: *Phil.* 1. 29. *Without me ye can doe nothing*, *Iohn* 15. 5. not *parum*, but *nihil*; But *in him, and through him all things. I can doe all things through him that ſtrengthens me*: *Phil.* 4. 13. In our ſelves we are weake *Captives*, in him wee are more then *Conquerours*: *Rom.* 8. 37. Whence it is, many *ſicke men* undergoe patiently ſuch *preſſures*, as when they were *in health*, they would not have *beleeved* they could have borne.

The *truth of grace* (be the meaſure never ſo ſmall) is *always bleſt with perſeverance*; becauſe that *little is fed with an everlaſting ſpring*. Yea, if grace but *conquer us* firſt, we by it ſhall *conquer all things elſe*, whether it be *corruptions within us*, or *temptations without us*: for as the *fire* which came down from *Heaven* in *Elias* time, licked up all the *water*, to ſhew that it came from *God*; ſo will this *fire* ſpend all our *corruptions*: No *affliction without*, or *corruption within*, ſhall quench it. Wherefore doe but thy *endeavour* to hold out, I meane

meane with *patience*; (for that Spirit which came in the *likeneſſe of a Dove*, will not come but *upon a Dove*) and pray for divine *aſſiſtance*, this *ſadneſſe* ſhall end in *gladneſſe*, this *ſorrow* in *ſinging*.

But above all *pray unto God*, for *Prayer* is the *Key of Heaven*, as Saint *Auſtin* tearmes it; and the hand of a *Chriſtian*, which is able to reach from *Earth* to *Heaven*, and to take forth every manner of *good gift* out of the *Lords Treaſury*. Did not *Elias* by turning this *Key* one way, *lock* up the whole *Heaven* from raining for *three yeares and ſix moneths*; and another while by *turning* the ſame *Key of Prayer*, as much *another way*, in the turning of a hand, *unlock* all the *doores* and *windowes* of Heaven, and *ſet them wide open*, that it *rained*; and the *Earth* brought forth her *fruit*.

Yea, as all *Sampſons ſtrength* lay in his *haire*, ſo all *our ſtrength* lyeth in *Prayer*: *Prayers* and *teares* are the *Churches Armour*, *Prayers* and *patience* her *weapons*; and therefore when *Peter* was *impriſoned* by cruell *Herod*, the *Congregation* joyned their *forces* to pray for him; and ſo *brake his chaynes*, blew open the *Iron Gates*, and fetcht him out: *Acts* 12. 4. to 18. *Arma Chriſtianorum in adverſis, alia eſſe non debent quàm patientia, & precatio*, ſaith *Salmeron*.

Yea, *Prayer* is ſo *powerfull*, that it *commandeth* all things in *Heaven* and *Earth*: It *commandeth* all the *foure Elements*, *Ayre*, *Iames* 5. 17, 18. *Fire*, *Eccleſiaſticus* 48. 3. *Dan.* 3. 27. *Water*, *Exod.* 14. 21. & 15. 25. *Earth*, *Numbers* 16. 31, 32, 33. Nay, the *Prayer* of one *devout man*, is able to conquer an *hoſt of enemies* in battell: *Exodus* 17. 11. What ſhall I ſay? it hath made the *Sun ſtand ſtill* in the *Firmament* one while, *goe backe* another; fetcht *fire and haileſtones* from Heaven, throwne downe the *walls of Iericho*,

subdued *King domes*, stopt the mouths of *Lyons*, quencht the violence of *Fire*, &c. Yea, *Prayer* is so potent, that it *raiseth the dead*: 1 *Kings* 17. 21. overcometh *Angels*: *Gen.* 19. 22. casteth out *Devils*: *Matth.* 17. 21. and that which is yet more wonderfull, *overcometh him that cannot be overcome*; and mastereth even God himselfe: for doth not the *Lord* say to *Moses*, *let me alone*? and *Moses* would not let him alone, till he had obtained his *petition*: *Exod.* 32. 10. 14. And againe to *Jacob*, wrestling with him, *let me goe*; and *Jacob* would not let him goe, untill he had *prevayled*: *Gen.* 32. 16.

Wherefore *Pray upon all occasions*, and that without doubting: say not to *God*, as the *Leaper* said to *Christ*, *If thou wilt, thou canst make me cleane*: for hee both can, and will, as that very text *Matth.* 8. 2, 3. proves. Yea, I would to *God* we were but so *willing* as he is; for he *desires* to be *desired*: Neither hath he his *owne will*, except we have *ours*. *Christ doth aske no more* of us, but only that we would vouchsafe *to aske him*. True, the *fainting heart* that hath waited some time, may with the *Psalmist* mutter out some such speech as this, *Hath God forgotten to bee gracious*? *Psal.* 77. 9. But if he forgets any of his, he hath lost his *old wont*; for who can nominate one, that ever came unto *Christ* with any *lawfull* suite, that received a *repulse*? Who ever asked *any thing* of him, which was *profitable* for him to *receive*, and did not *obtaine* his suit? Did not the *sicke* ever receive their *health*? the *lame* their *limbes*? the *blinde* their *sight*? Did ever any *sinner* implore the forgivenesse of his *sinnes*, which did not receive full *remission* and pardon? Yea, did not this our gracious *King*, and *Redeemer*, *prevent* his poore miserable *subjects* with his grace, in *giving* before they

they had the grace to *aske*; or more then they *desired*? The *sicke of the Palsie* asking but *cure* of his *disease*, received not onely that, but the *remission of his sinnes* also: *Matth.* 9. *Zachæus* desired but to see his *face*, he became his *guest*; and gave him *salvation to boote*: *Luke* 19. The *Woman of Samaria* requested but elementall and common *water*, hee offered unto her the *water of life*: *John* 4. The *people* followed him to be *fed* by miracle with corporall *food*, hee offered unto them the *bread of life*: *John* 6. The poore *blinde man* desired but his *bodily sight*, *Christ* illuminated the *eyes of his soule*: *John* 9.

Neither hath *honours* changed *manners* with him, as is usuall amongst men; for he is a *God immutable* in goodnesse, and *without change, or shaddow of turning*: *James* 1 17. so that if thou *speake*, he will *heare*; and *answer* thy sute in *supporting* thee: so that thou shalt be sure to *persevere*, and hold out unto the end.

## *Section* 11.

*Objection.* But I have no *evidence* of divine assistance, nor can I *pray* for it to purpose.

*Answer.* We have the *presence of Gods Spirit*, and *grace* many times, and *feele it not*; yea, when we *complaine* for want of it, (as *Pilate* asked *Christ* what was the *truth*, when the *Truth* stood before him.) The *stomack* findes the best *digestion*, even in *sleep*, when we least perceive it; and whiles we are most *awake*, this power worketh in us, either to further *strength*, or *disease*, without our knowledge of what is done *within*; and on the other side, that man is most *dangerously sick*, in whom *nature decayes* without his *feeling*, without his *complaint*. To know our selves *happy*, is good, but

woe were to us *Christians*, if wee could not be *happy, and knew it not.* As touching *Prayer*, every one is not so happy as *Steven* was, to be most *fervent* when they are most *in paine*; yea, many in time of *sickneſſe* (by reaſon of the extremity of *paine*) can hardly pray at all: whence Saint *James* wiſheth us in *affliction* to pray our *ſelves*, but in caſe of *sickneſſe* to ſend for the *Elders*; that they may, as thoſe in the *Goſpell*, offer up the *ſicke perſon* to *God* in their *prayers*, being unable to preſent their *owne caſe*: *Iames* 5. *Verſ.* 13, 14, 15. Yea, it were miſerable for the beſt *Chriſtian*, if all his *former Prayers* and *Meditations* did not ſerve to ayde him in his *laſt ſtraights*, and meet together in the *Center* of his *extremity*; yeelding, though not ſenſible reliefe, yet *ſecret benefit* to the *ſoule*: whereas the *worldly man* in this caſe, having not layed up for *this houre*, hath no comfort from *God*, or from *others*, or from *himſelfe*.

Beſides, thou art happy in this, there is not the *pooreſt* and *meaneſt of Gods Children*, but as he hath the benefit of *Chriſts interceſſion in Heaven*: *Rom.* 8. 34. *Iohn* 16. 26. ſo hath he alſo the benefit of the *Prayers* of all the *Saints on Earth*: wee have the *graces* and *gifts*, each of other in *common*.

Yet, becauſe thine *owne Prayer* is moſt proper; and ſeeing it is the *mindes Embaſſadour to God*, and never faileth of *ſucceſſe*, if it be *fervent*; (as if our prayers want *ſucceſſe*, they want *heart*, their *bleſſing* is according to their *vigor*) pray that thou maiſt pray better: If thy *Legge* be *benummed*, goe upon it *a little*, and it will *come to it ſelfe* againe. To which, if thou joyne *faſting*, thou ſhalt doe well; for *Prayers* are made *fat* with *faſting*, as *Tertullian* ſpeaks: Yea, *pray oft*, though thy *prayers* be the *ſhorter*; weake *ſtomacks* which cannot

not *digeſt* large *meales*, feed *oft*, and *little*. O faith holy *Bernard* moſt ſweetly, *How oft haſt thou* (meaning prayer) *found me lamenting, and deſpairing; and left me rejoycing, and triumphing!*

And what though thou canſt not *powre out thy ſoule* in a *flood of words?* The *Woman* diſeaſed with an *Iſſue of bloud*, ſaid but *within her ſelfe*, ſhee did not ſpeake to be heard of others, and yet *Chriſt heard her*, and anſwered her requeſt: *Matth. 9. Verſ. 21, 22.*

The *Lord* eſteemeth the *will* for the *deed*, and the *affection* for the *action*; *Man ſees the countenance, God the heart*; man the *deedes*, but God the *meaning*. Haſt thou but *thoughts* and *deſires*, and canſt thou onely expreſſe them with *ſighes*, and *groanes?* theſe *ſleechleſſe words*, or rather *no words*, but a few poore *thoughts*, conceived aright, paſſe all the flowing *eloquence of Demoſthenes* and *Tully*, yea, *Turtullus* and all the *Orators* that ever were in the *world*; for this matter is not expreſſed with *words*, but with *groanings*; and theſe groanings are from the *bleſſed Spirit*. A *Father* delights more in the *ſtammering* of his little *Childe*, then in the *eloquence* of the beſt *Orator*.

Neither is hearty *prayer* in our *owne power*, but it is the *gift of God*, which at ſome times in plentifull meaſure he beſtoweth upon his children, and at *other times* againe he *pulleth backe* his liberall hand: that by the want thereof, we may learne to aſcribe the *glory* and *prayſe* of this *grace* to the *giver*, who worketh in us the *will* and the *deed*: which *prayſe* otherwiſe, in *pride of heart*, we would arrogate unto *our ſelves*, as being in our owne power. Alſo that we may more highly *eſteeme* it, and with more *joy* and *diligence* uſe it, when we have it beſtowed on us.

If it bee asked why *God reckons ſo highly* of a few

*sighes* and *groanes?* and why the *prayers* of the faithfull are so *powerfull*? it is, because they be *not ours*, but the interceſſion of Gods owne *Spirit in us*, powred out in the *name of Chriſt*, his owne Son in whom he is ever well pleaſed: for as for us, *wee know not what to pray as we ought, but the Spirit it ſelfe maketh requeſt for us, with ſighes which cannot be expreſſed*: *Rom.* 8. 26. It is *the Spirit whereby wee cry Abba Father*: *Verſ.* 15. *Gal.* 4. 6.

Now if thou wouldeſt have the *Spirits aſſiſtance*, and be *heard* of *God*, when thou makeſt ſupplication to him; doe not (as too many doe) fall into prayer without *preparation*, and utter a number of words without *devotion*, or *affection*: for no marvell if we *aske and miſſe*, when wee thus *aske amiſſe*: *James* 4. 3.

Neither doe as *Children*, which never looke after their *Arrow*; but like *Daniel*, *Dan.* 9. take notice of thine *inlargements in* prayer, and of thy *ſucceſſe after*.

Nor onely *pray, and no more*; for to *pray*, and to do *nothing elſe*, is in effect to doe *nothing leſſe*. But let your *Prayers* be *uſhered* in by *Meditation*, and *attended* by zealous *devotion*; and then *beleeving that you ſhall receive whatſoever you aske in Chriſts name, and according to his will*, 1 *John* 5. 14. *John* 16. 23. *God* will be ſure to give *you* that you deſire, 1 *John* 5. 14, 15. *Marke* 11. 23, 24. or that which is *better* for you, *Deut.* 34. 4, 5.

And ſuppoſe thou art not *preſently heard*: yet *continue aſking* ſtill; as *Peter continued knocking* till the doore was opened: for after an ill *harveſt* we muſt *ſowe*, and after *denyals* we muſt *woe God*. Yea, if it be poſſible with the *Woman of Canaan*, let *delayes*, and ſeeming

seeming *denyals*, encreaſe the ſtrength of thy *cryes*. And commonly they be *earneſt ſutes*, which iſſue from a *troubled ſoule*, like *ſtrong ſtreames* in *narrow ſtraights*, which beare downe all that ſtands in their way. Nothing ſo *ſtrong* as the *Lyon of the Tribe of Iudah*, for it overcame the *roring Lyon*; yet the *Prayer* of *Faith*, from the *knees* of *humility*; and a *broken heart*, will *conquer* even that *Conquerer*: *Matth.* 15. 28.

And thus you ſee that *nothing* can befall us without the *ſpeciall appointment* of our good *God*, who not onely *takes notice* of our ſufferings, but *ſweetneth them* with his preſence, *takes our part*, ſtintes our *enemies*, and ſo *ordereth* the whole, that our griefe is either *ſhort*, or *tolerable*; and that though hee is oftentimes *harſh* in the *beginning*, and *progreſſe*, and *late* in *comming*; yet he comes on the *ſudden*, and is alwayes *comfortable* in the *concluſion*. And laſtly, that if he *defer* his *helpe*, it is on purpoſe that our *tryals* may be *perfect*, our *deliverance welcome*, our *recompence glorious*. And may not this *comfort* thee?

## CHAP. XXXVII.

*That ſtripes from the Almighty, are ſpeciall tokens and pledges of his adoption and love.*

3. WE ſhall beare the *Croſſe* with more *patience* and *comfort*; if we conſider, that *ſtripes from the Almighty* are ſo far from arguing his diſpleaſure, that contrarily

there are no better *tokens and pledges of his Adoption and love*: *As many* (ſaith God) *as I love, I rebuke, and chaſten*: *Revel.* 3.19. *My Sonne*, ſaith the Author to the *Hebrewes*, out of *Solomons Proverbs*, *Deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, hee chaſteneth; and hee ſcourgeth every ſonne whom hee receiveth. If you endure chaſtning, God offereth himſelfe unto you, as unto ſonnes: for what ſonne is it whom the Father chaſteneth not? If therefore yee be without correction, whereof all are partakers; then are yee baſtards, and not ſonnes*: *Heb.* 12. 5. to 13. *Prov* 3. 11, 12. He is a *Thiſtle* and not good *Corne*, that commeth not under the *Flayle*. Yea, what uſe of the *Graine* it ſelf, if it paſſe not the *edge* of the *Sickle*, the *ſtroake* of the *Flayle*, the *winde* of the *Fanne*, the *weight* of the *Milſtone*, the *heat* of the *Oven*?

Many a mans *felicity* driveth him *from God*; and *where happineſſe domineereth, vertue is commonly baniſhed*. And doth not *experience* ſhew, that *feare* and *joy*, *ſweet* and *ſower*, *ſharpe* and *flat*, one with another, doe better then either alone: for if you be too *harſh*, you make the *Childe* a foole; if too *fond*, a *wanton*. The *bridle* governes the *horſe*, the *ſpurre* quickens him; the *weight* upon the *line* makes the *Ineke goe*, the *oyle* upon the *wheele* makes it *goe glib*, and *nimble*: The *ſayles* give the *ſpeed*, the *ballaſt ſteadineſſe* to the *motion* of the *Ship*. And hereupon *God weighs* out to us our *favours* and *croſſes* in an *equall ballance*; and ſo *tempers* our *ſorrowes*, that they may not *oppreſſe*; and our *joyes*, that they may not *tranſport us*. Each one hath ſome matter of *envy to others*, and of *griefe to himſelfe*.

*Thou dealeſt mercifully with us, leaſt wee ſhould fall from thee; and deſpaire; thou beateſt us, leaſt wee ſhould forget thee, and ſo periſh*, (ſaith Saint *Auſtin*:) He that

that knowes our *frame*, knowes *we are best* when we are *worst*, and live *holiest* when wee are *miserablest*: wherefore by *affliction* he *separates* the *sinne that hee hates*, from the *sinner whom he loves*; and we are by much the *better* for this *scowring*. It is the wont of *Fathers* to hold in their owne *Children*, when they suffer the *Children of bond-men* to goe at large, and *doe as they list*; yea, when divers children are playing the wantons, if we see a man take *one* from the *rest*, and *whip him* soundly; we conclude, that alone to be *his Childe*. Yea, wise and discreet *Fathers* will force their *Children* earnestly to apply themselves to their *study*, or *labour*; and will not let them be *idle*, although it bee *Holy-day*: yea, constraine them to *sweat*, and oftentimes to *weepe*, when their *Mothers* would let them on their *lappes*, and keepe them at home all day in the shadow, *for burning their white*. *Jacob* is bound prentise, while prophane *Esau* rides a *hunting*: Of *Elkanah* his two wives, *Hannah* was in *more esteeme* with God, yet *barren*; and *Peninnah* lesse, yet she was *fruitfull*. 1 *Sam.* 1. They were all grosse inconsequences; for *Gedeon* to argue Gods *absence* by affliction, his *presence* by deliverances, and the unlikelihood of successe, by his owne disability: *Judges* 6. 13. 15. The *valiant man* was here *weake*; weake in *faith*, weake in *discourse*; for rather should he have inferred Gods *presence* upon their *correction*; for whetsoever God chastiseth, there he is; yea, there he is in *mercy*: *nothing more proves us his, then his stripes*; he will not bestow *whipping*, where he loves not: fond *nature*, indeed, thinkes *God* should not *suffer* the *winde to blow upon his* deare ones, because her selfe makes this use of her *owne indulgence*; but none (out of the place of torment) have suffered so much as his deare Children. If he had said we are *Idolaters*, therefore

therefore the Lord hath *forsaken us*, becaufe we have *forsaken him*; inſtead of (*the LORD hath delivered us unto the Midianites, therefore he hath forſaken us*) the ſequell had beene as *good*, as now 'tis *faulty*; for *ſins*, not *afflictions*, argue *God abſent*: Yea, commonly, the *meaſure of our ſufferings* is according to the *meaſure of grace in us*, and *Gods love to us*; *He is a choſen veſſell unto me* (ſaith God to *Ananias* touching *Paul*;) *therefore he muſt ſuffer great things for my ſake*: *Acts* 9. 15, 16. *Job*, for a righteous and upright man, had *no fellow*; by the teſtimony of *God* himſelfe: *Job* 1. 8. Yet the next newes we heare of him, *Job* is afflicted in his *Sonnes*, in his *ſubſtance*, in his *body*; *from the crowne of the head, to the ſoale of the foot*. Saint *Auſtin*, when *God* called him, was farre more aſſaulted by *Satan*, than *Alippius*, becauſe *God* had endued him with greater *learning* and *gifts*; and intended him an inſtrument of bringing more *glory* to his *Name*. And laſtly, as *Chriſt* was *annointed with the oyle of gladneſſe above his fellowes*, *Pſal.* 45. 7. ſo he was *annoynted* with the *oyle of ſadneſſe* above his *fellowes*: as was his *backe*, ſo was his *burthen*; as were his *parts*, ſo were his *paſſions*, and his *ſtroakes*, anſwerable to his *ſtrength*.

Never any have had ſo *bitter draughts* upon earth, as thoſe he *loves beſt*: and that of Saint *Auſtin* is a *ſure Rule*, *Whom God ſmites not, he loves not*: If he doe not thinke thee *worthy* of his *Rod*, he will never thinke thee *worthy* of his *Crowne*. Yea, where hee uſes not *the Rod*, he meanes to uſe *the Sword*. Never was *Jeruſalems* condition ſo *deſperate*, as when God ſaid unto her, *My fury ſhall depart from thee*; *I will be quiet, and no more angry*: *Ezek.* 16. 42. Thus *not to be angry*, was *the greateſt anger* of all. Never were the *Jewes* more to be pitied, then when their *Prophet* delivered theſe words

words from the *Lord*, *Why should yee be stricken any more?* *Isaiah* 1. 5. Not to be *afflicted* is to be *forsaken*, and as the *sicke man* is in *small hope* of his *life*, when the *Physitian giveth him over*; so his *soule* is in a *desperate case*, whom *God forbeareth* to *chastise* for his *sinnes*. As many there be, who *never knew* what any *sorrow meant*, unlesse it were such as *Aminons*, such as *Ahabs*, when they are *crossed* in their *corruptions*, *curbed* in their *lewd courses*, or restrained of their *wicked wills*. But let them take it for a *fearefull signe* of some *sore judgement* to come: Saint *Ambrose*, Bishop of *Millaine*, as *Paulinus* relates, tooke into a *Rich mans house* as he travelled; who that hee might bid him throughly *welcome*, entertained him both with great *cheere*, and *curteous discourses*: and amongst other matters, told of his *continued happinesse*, and that he *never suffered any ill* all his dayes, but had all things *as hee would*; and *happinesse so flowing* in upon him, that he *knew not what calamity meant*: which conference did so startle Saint *Ambrose*, that presently he *tooke his leave*, telling his *company* that he *feared to stay in that place*, *which never felt any dysaster*; and was no sooner gone thence, but *suddenly the house fell downe*, and proved a *grave* to all her *inhabitants*. *Polycrates*, King of the *Samians*, never felt any *ill* all his life, his *hopes* never fell short of his *expectation*, he could not *wish* for the thing which was not *fulfilled*; what he willed, he did: Yea, having but once a *Ring of excellent rarity* that fell into the *water*, this losse was *recovered*; for the *Fish was taken* which had swallowed it, and was presented to *Polycrates*: but at length all this *his happinesse epilogized in a gallowes*. None more happy then great *Pompey* all his life, yet at last he was made to *drinke his owne blood* by the hands of the *Executioner*. Who but *Andronicus*,

*Emperour*

*Emperour of the East* for many yeares? but at length he was set upon a *scabbed Camell*, with a *Crowne of Onions* platted on his *head*, and in great mockery *carried in triumph through the City*. And does not sacred Writ certifie, how *Haman*, whose *command* erewhile almost reached *to Heaven*, was instantly *adjudged by the King* to the *Gibbet*; while *Mordecay* who was condemned to the *halter*, was all of a suddaine made *second in the Kingdome*.

Nevertheless, as *Haman* rejoyced in his *preferment* to the *Queenes Banquet*, which was the path-way to his *destruction*: so many thinke it the onely argument of *Gods love*, and that they are in *favour* with him, because they *prosper in all their wayes*: which would make a *wise man* the more *suspicious*, for (as *Seneca* that wise *Roman* saith) he that hath beene *longest happy*, shall at length have his *portion of misery*; and who so seemeth to be *dismissed*, is but *deferred*.

And commonly their *change* is not more *dolefull*, then *sudden*; for as it often hapneth, that in very *faire weather a storme* doth arise: and as I have read of certaine *Trees*, which on *Munday* have beene *growing* in the *Forrest*, and before *Sunday* following, *under Sayle* on the *Sea*: so the *same houre* hath seene the *knee bowed to the head*; and againe, the *head stooping*, and doing reverence *to the knee*, as every age gives instance: for else I might *muster up a multitude of examples* for *proofe* of the *point*. Or in case it seemes *better*, yet it is *worse* with them, when their *life* and *happinesse* shall *end together*: as it fared with *Belshazzar*, who was sitting at a *Feast* merry, while on a sudden, *Death* came like a *Voyder* to *take him away*.

Neither are men of this world, *whose bellyes God filleth with his hid treasure*, upon occasion of their outward

ward *prosperity*, onely apt to be brought into a *fooles paradise*, of thinking themselves to be the speciall *darlings of God*: but even the *godly* themselves have oftentimes their *eyes* so *dazled*, with the outward *glittering* and flourishing estate of the *wicked*, that thereupon they are ready to say of them, *The generation of Gods children*, as it fared with *David*: *Psal.* 73. 15. But these are not *sober thoughts*, yea, they are rather the *dreames of men*, *drunke with the love of the world*: for although it be as *common a phrase*, as it is *foolish*, when any great matter falls to a man, O *he is made*! yet experience proves, that it rather *marres* then *makes* him; for not seldome doe men *possesse riches*, *as sicke men doe feavers*; which indeed rather *possesse them*. And certainly, if *riches* were such *pearles*, as most men esteeme them; it is not likely the LORD would *cast them to such Swine*, as mostly he doth: if such *happy things*, he would not *throw them to such Dogges*. But the truth is, what men thinke *most pleasing*, (viz. to have their *wills*, and their *lusts* granted) is *most plaguing*: *Psal.* 81. 12. *So I gave them up unto their owne hearts lusts*, *and they walked in their owne counsels*; so that the *greatest temptation*, is to be *without temptation*: and the *greatest affliction*, *not to be afflicted*: 2 *Cor.* 12. 7.

Wherefore *lift up your hands which hang downe*, because of some sore affliction, *and your weake knees*, *Hebr.* 12. 12. and know, that the *worst* of temporall *afflictions*, are an *insufficient proofe* of divine *displeasure*: yea, that *stripes* from the Almighty, are *tokens of his love*, and *seales of his Son-ship*.

Yea, since he that hath *most grace*, commonly complaines of *most discomfort*; confesse that the *palate* is but an *ill Judge* of the *favours of God*: as it's in *great*

*love*

*love* no doubt, however it be *taken*; that the tender *Father medicines* his *Childe* for the *Wormes*, gives him *Aloes*, or the like: the *Childe cryes*, and *sputters*, and *leakes*, as if it were *poysoned*; yet still the Fathers love is nevertheleſſe: ſay it bee *bitter*, yet *bitter potions* bring *ſweet health*; and who will not rather take a *vomit*, then hazard *life*? In the *Sweating ſickneſſe* in *England*, their friends would ſtand by them, *and ſtrike them* over the faces with *ſprigs of Roſemary*, to keepe them *awake*: the poore ſoules *faint*, and full of *paine*, would cry out, *you kill me*: but yet they muſt doe it, or elſe they *kil'd them indeed*: for all that ſlept, dyed. Looke we (ſaith Saint *Ambroſe*) with the *eyes of our body*, upon *Lazarus* eſtate, and we thinke it miſerable; but if with the *eyes of the minde*, it will be otherwiſe: for how did the *Angels* doe by him, but as *Nurſes* are wont to doe by their *little children*; all the *day* long they *carry them* about in their *armes*, and at *night* they *lay them* downe *in their beds* to reſt.

But the *ſupernaturall* workes of *God*, when wee looke upon them with our *owne eyes*, are ſubject to a dangerous *miſpriſion*; the very *Sun-beames*, to whom wee are beholding for our ſight, if we eye them directly, *blinde us*: Miſerable men! we are ready to *ſuſpect truthes*, to *run* away *from our ſafety*, to be *afraid* of our *comforts*, to *miſknow* our *beſt friends*.

We uſually thinke it a great *ſigne* of *Gods diſpleaſure*, when he *ruines* our *eſtate*, and brings us to nothing; when he in his wiſedome knowes, that theſe *riches* would *ſhipwracke the ſoule*, were they not *caſt over-board*: and his love onely forces him to it. A *Mother* ſeeing her *little Sonne* bruſtled at by *Turki-cocks*, catcheth him up, and *ſtrippeth* him of his *Red Coate*, at which thoſe Birdes are *offended*; the *Childe*

*cryes*

*cryes* for his Coate, but ſhe regarding his good, letteth him *weepe*, but *ſatisfieth him not*. And the like of *Enemies*, we thinke our ſelves mightily wronged by them: but *God* findes it to fare with us, as it doth with the *Oake*, which gains by the *maymes*, and *wounds* given it; and thereupon *ſpreadeth* out *thicker* then before. Whence it is *God* ſuffers them to *live*, and *domineere*, as ſome Countries ſuffer *Ravens*, enacting *Lawes* to *prohibit* the *killing* of them; that they may *devoure* the *Carrions*, which elſe would *corrupt the aire*. And ſo in all other tryals: for be the *root* of this *tree* never ſo *bitter*, yet the *fruit* is *pleaſant*. Well may we catch a *mayme* as *Jacob* did, but ſuch a *bleſſing* comes *withall*, that we would not (if wiſe) be without it. Say it be *a ſore, and fiery tryall*, yet better this *fire to purge us*, then Hell fire *to burne us*. But all the skill is in making men ſee this; wherefore he that *opened* the *eyes* of *Paul*, open *ours*.

But furthermore, as *not to be afflicted*, argues an abſolute *defect of goodneſſe*; ſo, if our troubles be *light* and *few*, it is becauſe wee are *weake* and *tender*, for therefore *God impoſeth no more* upon us, becauſe hee ſees wee *can beare no more*: The *Phyſitian* will not ſuffer a *milke-ſop* to ſee his *veyne opened*, but makes him *winke*, or *looke another way*: The *Maſter* giveth not to his *ſicke Servant ſtrong meates*, as he doth to the reſt, but *more dainty fare*; not becauſe he is *worthier* than the reſt, but becauſe he is weaker, and in greater need. The *skilfull Armourer* tryeth not an *ordinary Peece* with *musket ſhot*. The *wiſe Lapidary* brings not his *ſofter-ſtones* to the *Stithy*.

So that *freedome* from *affliction* is not *a ſigne of potency*, but of *impotency*. Wherefore, when I am *ſtronger*, I will looke for *more*; when I am a *veſſell* fit for this

this ſtrong and new *wine*, I ſhall be *filled* with it; but not before: *Mar.* 2. 22.

Indeed, the *calling of God* never leaves a man *unchanged*, nor does he *imploy* any in his *ſervice*, whom hee does not *enable to the worke* he ſets them about. Will any make choyce of a *weak Champion*? no more will *God*: he will either *finde us fit*, or *make us fit* to diſcharge the *place* he puts us in; as when he called *Saul* to be a *King*, he gave him a *Kings heart*: 1 *Sam.* 10. 9. And when he called the *Apoſtles* to that *function*, he gave them *gifts anſwerable*; ſo when he calls any to ſuffer for him, be it *Martyrdome*; hee giveth them the *courage of Martyrs*, as the times of *Queene Mary* witneſſe. But yet, for the moſt part, he *traynes us up by degrees*; (as we *eate diverſe things by morſels*, and eaſily *digeſt* them; which if we ſhould *eate whole*, would *choake us*) and doth not make us fit to undergoe *great matters on the ſudden*. We muſt learne to *fence in the Schoole*, before we *fight in the Field*; and with *woodden weapons* men learne to *fight at the ſharpe*; wee muſt encounter with ſome *beaſts* or other, (I meane *unreaſonable men*) before we fight with that fearfull *Goliah*, *death*. And indeed, if we do not learne to give entertainment to *ſmaller croſſes*, the harbingers, *meſſengers* and ſervants *of death*; how ſhall we be able to entertaine *the Lord and Maſter*, when he commeth? Wherefore, as *Jehoram* ſaid to *Jehu*, when he marched furiouſly; *Commeſt thou peaceably?* As if he ſhould ſay, if thou commeſt *peaceably*, march as *furiouſly* as thou wilt: ſo let us ſay unto God, provided, thy *afflictions* and *chaſtiſements* be directed to us as *meſſengers of peace*, and *love*; let them march towards us as furiouſly as thou pleaſeſt, but in any caſe let us not be *without correction*: for as *Mariners* at

*Sea*

*Sea* finde, that *of all ſtormes a Calme is the greateſt*; ſo we, that to be *exempt from miſery*, is the moſt *miſerable condition* of all other.

*Objection.* But thou feareſt that God hath not *pardoned thy ſinnes*, and this makes him ſo ſevere againſt thee.

*Anſwer.* Many times *after the remiſſion* of the ſinne, his very *chaſtiſements are deadly*; as is cleare by *Davids* example: and *Lots*, who had a *ſharpe miſery* clapt on the heeles of a *ſweet mercy*: for he that was ſo *beloved of God*, that he *ſaved* a whole *City*, could not ſave his owne *Sponſe*.

When *God delivers us* from *deſtruction*, hee doth not *ſecure us* from all *affliction*. *Grace* was never given us for a *Target* againſt *externall evils*. Though we be not *condemned with the world*, yet we may be *chaſtned in the world*. Neither the *Truth* nor *ſtrength* of *Jobs faith* could *ſecure* him from the *outward* and *bodily vexations* of *Satan*, againſt the *inward* and *ſpirituall* they could; and *did prevayle*: ſo no *repentance* can aſſure us that we ſhall not *ſmart* with outward *afflictions*, that can prevent the *eternall diſpleaſure of God*; but ſtill it may be neceſſary and good we ſhould be *corrected*: our care and ſuit muſt be, that the evils which ſhall not be *averted*, may be *ſanctified*.

## CHAP. XXXVIII.

*That Christ and all the Saints are our Partners, and partakers with us in the Crosse; yea, our sufferings are nothing in comparison of theirs.*

4. WE shall beare the *crosse* with more *patience* and *comfort*, if wee consider that *Christ* and all the *Saints* are our *partners*, and *partakers* therein; yea, thy sufferings are nothing in comparison of what others have suffered before thee. Looke upon righteous *Abel*, thou shalt see his elder brother *Cain* had *dominion* and rule over him by *Gods* appointment, *Gen.* 4. 7. Yea, in the next Verse thou shalt see him *slaine* by his brother: After him looke upon *Noah*, a most *calamitous person* as ever lived, as the *Chronologer* computes him: as for *Lot*, he *had his righteous soule vexed from day to day*. Looke upon *Job*, thou shalt see that *miseries* doe not stay for a *mannerly succession* to each other, but in a *rude importunity* throng in at once, to take away his *children*, *substance*, *friends*, *credit*, *health*, *peace of conscience*, &c. leaving him nothing but his *Wife*, whom the *Devill spared* on purpose *to vex him*, as the Fathers thinke: so that in his owne *apprehension*, God was his mortall *enemy*; as heare how in the bitternesse of his soule he complaynes of his Maker, saying, *He teareth me in his wrath, he hateth me, and gnasheth upon*

*me*

*me with his teeth, he hath broken me asunder, taken me by the necke, and shaken me to peeces, and set me up for his marke: his Archers compasse me round about, hee cleaveth my raines asunder, and doth not spare to powre out my gall upon the ground; he breaketh me with breach upon breach, and runneth upon me like a Gyant: Job 16.* Now, when *so much* was *uttered*, even by a *none-such* for his patience; what may we thinke hee did *feele, and indure?* Looke upon *Abraham*, thou shalt see him forced to *forsake* his *Country*, and *Fathers house*, to goe to a place *he knew not*; to men that *knew not him*; and after his many removes, hee meets with a *famine*, and so is forced into *Ægypt*, which indeed *gave reliefe* to him; when *Canaan* could not; shewing, that *in outward things, Gods enemies may fare better than his friends*: yet hee goes not without great *feare of his life*; which made it but a deare purchase; then hee is forced to part from his brother *Lot*, by reason of strife and debate among their *Heardsmen*: after that, *Lot* is taken *prisoner*, and he is constrained to *wage warre with foure Kings at once*; to rescue his Brother; then *Sarah* his wife *is barren*, and he must goe *childlesse*, untill (in reason) he is *past hope*: when he hath a *Sonne*, it must not onely *dye, but himselfe must slay him*. Now if that *bosome* wherein we all look to *rest*, was assaulted with *so many sore tryals*, and so *divers difficulties*, is it likely we should escape? Looke upon *Jacob*, you shall see *Esau strive with him* in the *wombe*, that no time might be lost; after that you shall see him *fly for his life*, from a *cruell Brother*, to a *cruell Unkle*; with a staffe goes he over *Jordan*, alone, *doubtfull*, and *comfortlesse*; not like the sonne of *Isaac*. In the way he hath *no bed*, but the *cold earth*; no *pillow*, but the *hard stones*; no *sheets*, but the *moist aire*; no *Canopie*, but the *wide Hea-*

*ven*: at laſt he is come far to finde out an *hard friend*, and of a *Nephew* becomes a *ſervant*; after the ſervice of an *hard Apprentiſhip*, hath earned her whom he loved; *his Wife is changed*, and he is not onely diſappointed of his hopes, but *forced to marry another againſt his will*: and now hee muſt begin *another Apprentiſhip*, and a *new hope*, where hee *made account of fruition*: all which *fourteene yeares* he was conſumed with *heat in the day*, with *froſt in the night*; when hee hath her *whom he loves*, ſhe *is barren*: at laſt being *growne rich*, chiefly *in wives and children*, accounting *his charge his wealth*, hee returnes to his Fathers houſe, but with what comfort? Behold *Laban* followes him *with one troope*, *Eſau* meets him *with another*, both with *hoſtile intentions*: nor long after, *Rachel*, the comfort of his life *dyeth*; his *children*, the ſtaffe of his age, *wound his ſoule to death*: *Reuben* proves *inceſtuous*, *Judah adulterous*, *Dina is raviſhed*, *Simeon and Levi are murtherous*, *Er and Onan are ſtricken dead*, *Joſeph is loſt*, *Simeon impriſoned*, *Benjamin* (his right hand) *endangered*, *Himſelfe* driven by *famine* in his *old age*, to dye among the *Ægyptians*; a people that held it *abomination to eate with him*: And yet before he was borne, it was, *Jacob have I loved*; and before any of this befell him, *God* ſaid unto him, *Be not afraid, I am with thee, and will doe thee good*: *Geneſis* 28. 15. And he did ſo, even by theſe croſſes; for *thats my good* (ſaith the Proverbe) *that doth me good*. Now, what *Soune of Iſrael* can hope for any *good dayes*, when hee heares *his Fathers* were *ſo evill*? It is enough for us, if when we are *dead*, we can *reſt* with him in the *Land of Promiſe*. Againe, heare what *David* ſaith of himſelfe, *Thy Arrowes ſticke faſt in mee, and thy hand preſſeth me ſore*: *Pſal.* 38. 2. and ſee what cauſe he had ſo to ſay; what

were

what were *these Arrowes?* to let passe those many that *Saul shot at him*, which were *sharpe* and *keene* enough: and those other of *Doeg*, when hee *slew fourescore and five of the Priests*; and the *whole City of Nob*, both *man* and *woman*, *child* and *suckling*, for shewing him kindnesse: Likewise *Shimeis* carriage towards him, also his distresse at *Ziglag*, and those *seventy thousand* which perished by the *Pestilence*, upon his *numbring the people*; and the like. First, *Nathan* tels him from the *Lord*, that *The sword should never depart from his house*; and that he would *raise up evill against him, out of his owne loynes*: here were as many *Arrowes* as *words*. Againe, the *Childe* which he had by *Bathsheba*, was no sooner *borne*, but it *dyed*; there was *another Arrow*: *Tamar* his daughter being marriageable, was *deflowred* by his owne Sonne *Amnon*; there was *two more*: *Amnon* himselfe being in drinke, was *kil'd* by *Absolom* at a Feast; there was *another*: This *Absalom* proves *rebellious*, and riseth in *Armes* against his *owne Father*, and makes him fly beyond *Jordan*; there was *one more*: He lyeth with his *Fathers Concubines*, in the sight of all *Israel*; there was *another*: And how much doe you thinke, did *these Arrowes wound* the Kings *heart*, and *pierce* his very *soule*? Lastly, looke upon *Lazarus*, though *Christs bosome friend*, *John* 11. thou shalt see him labour under a *mortall disease*, *&c.* though many soules were gained to the *Gospell*, and *cured by his being sicke*: *Si amatur*, (saith Saint *Austin*) *quomodo infirmatur?*

Thus it were easie to shew the like of *Joseph*, *Jeremy*, *Daniel*, *John Baptist*, *Peter*, *Paul*, and all the generation of *Gods children*, and *servants*: For as the *Apostle* giveth a generall testimony of all the

*Saints* in the *Old Testament*; saying, That *some endured the violence of the fire, some were racke, others were tryed by mockings and scourgings, bonds and imprisonments; some stoned, some hewne in sunder, some slaine with the sword, some wandred up and downe in Sheep-skins, and Goat-skins, being destitute, afflicted, and tormented; some forced to wander in Wildernesses, and Mountaines, and hide themselves in Dens, and Caves of the earth, being such as the world was not worthy of:* Hebr. 11. So Ecclesiasticall History gives the like generall testimony of all the *Saints* in the *New Testament*, and succeeding ages; for we reade, that of all the *Apostles*, none dyed a naturall death save onely Saint *John*, and he also was *banished by Domitian* to *Pathmos*, and at another time *thrust into a Tunne of seething Oyle* at *Rome*: as *Tertullian*, and Saint *Jerome* doe report. As for other beleevers, there was such *a multitude* of them *suffered Martyrdome* for professing the *Gospell*; whereof some were *stoned*, some *crucified*, some *beheaded*, some *thrust through with speares*, some *burnt with fire*, and the like; (for we reade of *twenty nine severall deaths* they were put unto) that Ecclesiasticall History makes mention of *two thousand* which *suffered the same day with Nicanor*. And after that, in the time of the *Ten Persecutions*, were such *an innumerable company* of *innocent Christians put to death*, and *tormented*; that Saint *Jerome* in his Epistle to *Chromatius*, and *Heliodorus*, saith, There was not one *day* in the whole *yeare*, unto which the number of *five thousand Martyrs* might not bee ascribed; except onely the *first day of January*: who were put to the *most exquisite deaths and torments*, that ever the *wit* or *malice*, of *Men* or *Devils could invent*, to inflict upon them. Since which time, the

*Turke*

*Turke* and the *Pope* have acted their parts, in *shedding* the *blood of the Saints*, as well as the *Jewes* and *Roman Emperours*, as appeares in the Booke of *Acts and Monuments*, and *Revela.*17. where the *Holy Ghost* hath foretold, that *the Whore of Babylon* should *fight with the Lambe, and they that are on his side, called, and chosen, and faithfull*, untill shee were even *drunke with the blood of the Saints, and with the blood of the Martyrs of Jesus*; which in part was fulfilled in *England*, under the *Raigne of Queene Mary*: when in *one yeare a Hundred seventy six persons of quality* were *burnt for Religion*, with many of the *common sort*; and in *France*, where before these late *bloudy Massacres*, there were *two Hundred Thousand* which *suffered Martyrdome* about *Transubstantiation*. And it is well knowne, that our *Saviour Christs whole life*, even from his *Cradle* to his *Grave*, was nothing else but *a continued act of suffering*; yea, he was the person, upon whom as upon one *Center all our sorrowes met*: He that had *all*, possessed *nothing*, except the punishment due to *our sinnes*, which *lay so heavy upon him* for satisfaction, that it *pressed his soule* as it were to the *nethermost Hell*, and made him *cry out* in the anguish of his spirit, *My God, my God, why hast thou forsaken me?* So that there is nothing *befals us*, but hath *befalne our betters before us*: and to be *free* from *crosses* and *afflictions*, is the *priviledge* onely of the *Church triumphant*. For, *qui non est Crucianus, non est Christianus*, saith *Luther*: there is *not a Christian, that carries not his Crosse.*

Now the way not to repine at *those above* us, is to looke at *those below us*; we seldome or never see any man served with simple favours. It is not for every one, to have *his soule sucke out of his mouth with a*

*kiſſe*, as the *Jewes* tell of *Moſes*.

It is a great word that *Zozomen* ſpeakes of *Apollonius*, That hee never *aſked* any thing of God in all his life, that he *obtained* not. This is not our *Paradiſe*, but our *Purgatory*; not a *place of pleaſure*, but a *Pilgrimage*; not a *Triumph*, but a *Warfare*: Wee cannot ſay of this *World* as *Tully* reports of *Siracuſe* in *Sicily*, and others of *Rhodes*, that *not one day paſſeth in which the Sunne ſhines not clearely on them*. Yea, we thinke he ſpeeds well, that lives, as it were, under a perpetuall *Equinoctiall*, having *night and day equall*, *good and ill* ſucceſſe in the *ſame meaſure*: for theſe compoſitions make both our *croſſes tolerable*, and our *bleſſings wholeſome*. Wee that know not the afflictions of *others*, call *our owne* the heaviеſt; every ſmall *current* is a *torrent*; every *Brooke* a *River*; every *River* a *Sea*: we make our ſelves *more miſerable than we need, than we ſhould, by looking upon our miſeries in a multiplying glaſſe*; we meaſure the *length of time*, by the *ſharpneſſe of our afflictions*, and ſo make *minutes* ſeeme *howres*, and *dayes moneths*. If we be *ſicke*, and the *Phyſitian* promiſes to *viſit* us to morrow with his beſt *reliefe*, with what a tedious *longing* doe we expect his *preſence*? Our *imagination* makes every *day of our ſorrow* appeare like *Joſuahs day*, when the *Sun ſtood ſtill in Gibeon*. The *Summer* of our *delights* is too *ſhort*: but the *Winter* of our *affliction goes ſlowly off*; we are ſo *ſenſible* of a *preſent diſtreſſe*, and ſo *ingratefull* for *favours paſt*, that we *remember not many yeares health* ſo much, as *one dayes ſickneſſe*: it is true, former *meales* doe not relieve our *preſent hunger*, but this *cottage* of ours *ruins ſtraight*, if it bee not *new dambed* every day, new *repaired*. What then? ſhall *ye dayes Ague*, make us forget *yeſterdayes health*, and

all

all *Gods* former favours? if he doe not answer us *in every thing*, shall we take pleasure *in nothing*? Shall wee slight all *his blessings*, because in one thing *hee crosseth us*, whereas *his least mercy* is beyond *our best merit?* but if we thinke of our *deliverance* from the *fire of Hell*, this is cause enough to make us both *patient* and *thankfull*; though the *trifles* we delight in *be taken from us. Lord take away* what thou pleasest for *thy glory* and *my good*, so long as thou *savest me from the fire of Hell*, and thy *everlasting wrath*. Neither is there a better *remedy for impatience*, then to cast up our *receipts*, and to compare them with our *deservings*. If thou looke upon thy *sufferings*, thou shalt finde them *farre easier than thy sinnes have deserved*; nothing to what thy *fellow Saints*, and *Christ thy elder brother hath suffered before thee*: at a *Lyons den*, or a *fiery furnace* not to turne taile, were a *commendation worthy a Crowne*: doe but compare thy *owne* estate with *theirs*, and thou shalt find cause to be *thankefull* that thou art *above any*, rather than of *envy* or *malice*, that any is *above thee*, to domineere and insult over thee; yea, compare thine *owne estate* with *thine enemies*, thou shalt see yet greater cause to be *thankefull*; for if these *temporary dolors* which *God* afflicts his *people* with, are so *grievous to thee*, how shall *thine* and *Gods enemies* (though they suggest to themselves that *God* is all mercy, as if hee wanted the other hand of his *justice*) *endure that devouring fire*, that *everlasting burning*? *Isaiah* 33. *Vers.* 14. *Psalm.* 68. 21. Doth hee make *bloody wales* on the *backes* of his *Children*, and shall *Bastards* escape? doth he deale thus with *his Sonnes*, what will he doe with *his Slaves*? cannot all the *obedience* of his beloved ones beare our one sin against *God*, as we see in *Moses*,

*ſes, David, Zachary, &c.* Where will they appeare that *doe evill, onely evill,* and that *continually*? The meditation whereof may bee of ſome uſe to thee, *Thales* being asked how *adverſity* might *beſt be borne,* anſwered by *ſeeing our Enemies in worſe eſtate than our ſelves.*

## CHAP. XXXIX.

*That the more wee ſuffer here (ſo it be for righteouſneſſe ſake) the greater our reward ſhall be hereafter.*

FIſtbly, We ſhall beare the *Croſſe* with more *patience* and *comfort*; if with *Moſes* wee ſhall have *reſpect unto the recompence of reward,* which is promiſed to all that (notwithſtanding what they ſhall ſuffer) *perſevere* in well doing. *Great are our tryals,* but *ſalvation* in heaven *will* one day *make amends,* when we ſhall have *all teares wiped from our eyes,* when we ſhall ceaſe to *grieve,* ceaſe to *ſorrow,* ceaſe to *ſuffer;* ceaſe to *ſinne*; when God ſhall turne all the *water of our teares* into the *wine of endleſſe comfort*; Yea, when our *reward* ſhall be ſo much the *more joyous,* by how much more *the courſe of our life hath been grievous.*

Firſt, ſee what promiſes are made to ſuffering, *Bleſſed are they which mourne,* ſaith our *Saviour, for they*

*they shall be comforted*, *Matth.* 5. 4. *Blessed are they which suffer persecution for righteousnesse, for theirs is the Kingdome of Heaven*, *Verse* 10. They that *suffer here for well doing*, shall be *Crowned hereafter for well suffering*. *Blessed shall you be when men revile you, and persecute you, and say all manner of evill against you for my sake falsely. Rejoyce and be glad, for great is your reward in Heaven*, *Vers.* 11. 12. And nothing we *suffer here*, can be *compared* either with those *woes we have deserved* in *Hell*, or those *joyes we are reserved to in Heaven*.

When *Marcus Marcellus* who was the first that saw the backe of *Hanniball* in the field, was asked how he durst enter into battaile with him, he answered, *I am a Romane borne, and a Souldier, and by him I shall make my renowne everlasting*: How much more should the *hope of life immortall*, which is the *life of our lives mortall*, whet our *fortitude*, and encourage us in the *Christian warfare*?

Yea, it hath not onely beene common for men *in a bravado*, to *encounter death*, for a small *flash of honour*, but you shall see *a hired servant venter his life, for his new master that will scarce pay him his wages at the yeares end*. And can wee *suffer* too much *for our Lord and Master*, who giveth every one that serveth him, not *Fields* and *Vineyards*, as *Saul* pretended, 1 *Sam.* 22. Nor *Townes* and *Cities*, as *Cicero* is pleased to boast of *Cæsar*: but even *an hundreth fold more than we part withall in this life, and eternall mansions in Heaven*? *John* 14. 2. And certainely *nothing* can be *too much to endure*, for those *pleasures which endure for ever*. Yea, if the *love of gaine* makes the *Merchant refuse no adventures* of *Sea*, if the *sweetnesse* of *Honey* makes the *Beares* breake in upon the *Hives*, contemning

ing the *ſtings*: Who would not get *Heaven at any rate*, at any *coſt* or *trouble* whatſoever? But to goe on, *Behold*, ſaith God, *it ſhall come to paſſe, that the Devill ſhall caſt ſome of you into priſon; that ye may be tryed; and ye ſhall have tribulation tenne dayes; yet feare none of thoſe things which thou ſhalt ſuffer. For be but thou faithfull unto death, and I will give thee the crowne of life*, Revel. 2. 10. And againe, *Bleſſed is the man that endureth temptation; for when he is tryed he ſhall receive the crowne of life*, James 1. 12. *A Crowne without cares*, without *rivals*, without *envy*, without *end*.

Now if you conſider it,

*The gaine with hardneſſe makes it farre leſſe hard;*
*The danger's great, but ſo is the reward.*

*The ſight of glory future, mitigates the ſence of miſery preſent*: For if *Jacob* thought not his *ſervice tedious*, becauſe his beloved *Rachell was in his Eye*, what can be thought *grievous* to him, that hath *Heaven in his eye?*

Laſtly (not to enlarge my ſelfe as I might in promiſes of reward) *Whoſoever ſhall forſake Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my names ſake, he ſhall receive an hundred fold more, and ſhall inherit everlaſting life*, Matth. 19. 29. This is *a treaſure worthy our hearts*, a purchaſe *worth our lives*. Wherefore *eye not the ſtreame thou wadeſt through, but the firme Land thou tendeſt too.*

And indeed, who is there that ſhall heare theſe promiſes, and compare the *ſeed-time* with the *Harveſt*, looke up from the *root* to the *fruit*, conſider the recompence of the reward, and will not chooſe rather to *ſuffer adverſity with the people of God*, than

to

*to enjoy the pleaſures of ſinne for a ſeaſon?* Heb. 11. 25. Who will not be willing to *ſuffer with Chriſt*, that he may alſo *raigne with him*? 2 *Tim.* 2, 12. Who will not ſuffer *theſe light afflictions which are but for a moment*, when they *cauſe unto us a far more excellent and eternall waight of glory*? 2 *Cor* 4. 16, 17. *Was Lazarus* for a time extreame *miſerable*? *he is now in Abrahams boſome.* Yea, bleſſed *Lazarus*, thy *ſoares* and *ſorrowes* ſoone *ceaſed*, but thy *joyes* are *everlaſting*. Now me thinkes if thou but conſidereſt that thy *paine will ſhortly paſſe*, but thy *joy ſhall never paſſe away*; it ſhould prove a notable ſoveraigne *Cordiall to ſtrengthen thee*; not onely againſt *reproaches* which attend thy profeſſion, but even againſt *fire and fagot*. Who would not be a *Philpot* for a *moneth*, or a *Lazarus* for a *day*, or a *Stephen* for an *houre*, that he might be in *Abrahams boſome for ever*? nothing can bee *too much to endure* for thoſe *pleaſures* which *endure for ever.*

It is true, *If in this life onely we had hope in Chriſt, we were of all men the moſt miſerable*, as the Apoſtle ſpeakes, 1 *Cor.* 15. 19. But thou muſt conſider, that as *this life is our Hell*, and the *wickeds Heaven*, *John* 16. 20. So the *next life* ſhall be *their Hell*, and *our Heaven*, *Verſ.* 21. 33. *Prov.* 16. 4. As *Dives* was in *Abrahams boſome*, when *Lazarus* was in *torments*; ſo *Lazarus* was in *Abrahams boſome*, when *Dives* was in *torments*, *Luke* 16. 23, 25. And herein wee fare no worſe than *Chriſt*; Did not his ſpirit paſſe from the Croſſe into *Paradiſe*? Did not hee firſt *deſcend into Hell*, and then had *his aſcenſion*? Suppoſe thy ſuffrings be great, what then? Aſſure thy ſelfe, that *every pang* is a *prevention of the paines of Hell*, and *every reſpite an earneſt of Heavens reſt*; and *how many*

*ſtripes*

*stripes* dost thou *esteeme Heaven worth*? It is true, *flesh* and *bloud* is so *sensuall*, that it *feeles a little paine in the finger*, a great deale more than the *health of the whole body*. But let us better consider on it, and *behold at once the whole estate of a Christian*, we shall see *his peace exceed his paine*; yea, we shall see both the *torments present*, and the *glory following*: *hope makes absent joyes present*, *wants*, *plenitudes*, and *beguiles calamity*, *as good company does the way*. The poore *Traveller* in thinking of his *Inne*, *goes on* more *cheerefully*, and the *bond-man* in calling to minde the *yeare of Jubilee*. When the *Apprentice* cals to minde that his *yeares* of covenant will now *shortly expire*, and then he shall have his *freedome* confirmed, the very *remembrance thereof* maketh many *labourſome workes seeme more light*, and *lesse grievous* unto him, neither doth he afterwards repent it. Did it ever repent *Jacob*, when he came to *inherit his Fathers blessing*, that he had endured a *long exile*, and *tedious bondage*? Or *Joseph*, when he was once made *Ruler in Ægypt*, that he had formerly beene *sold thither*, and there *imprisoned*? and he had never been *a Courtier*, if he had not first beene *a prisoner*? Or did it repent the *Israelites* when they came to inherit the *Land of promise*, that they had formerly beene *forty yeares* passing through *a forlorne Wildernesse*. Or which of Gods servants did ever repent that they had *passed the apprentisship* of their service *here*, and were now gone to be *made free in glory*? If so, let us *doe and suffer cheerefully*, *patiently*, *courageously*, what God imposeth upon us: knowing that after we have *swet and smarted but six dayes* at the utmost, then commeth our *Sabbath of eternall rest*, which will *make amends for all*; knowing that *death ends our misery*, and *begins our glory*,

and

and *a few groanes* are well bestowed for a *Preface to an immortall joy*. Let then our *eyes* be continually *on the joyes which follow*, and not on the *paine which is present*; the *paine neglected and unregarded* cannot be very discomfortable.

But that there is *reward* promised to those which *suffer* in *Christs* cause, is not all; for our *reward* shall be *answerable to our sufferings*: the *greater our sufferings are here, the greater shall our reward be hereafter*: *Matth.* 16.27. The *deluge of calamites* may *assault us*, but they shall *exalt us*. *By our crosses sanctified, weight is added to our Crowne of blisse*: for according to the *measure* of our *afflictions*, *God weigheth unto us of his graces*, that we may be able to beare them; and according to the *measure of our graces, he proportioneth* our *glory*, and *future happinesse*. *Suffering* for the *Gospell* is no inferiour *good worke*, and every one shall bee rewarded; though *not for, yet according to his workes*: *Psal.* 62.12. *Rom.* 2.6. *Revel.* 22.12. *The Apostles tell Christ, we have left all and followed thee*: *Matth.* 19.27. *Christ tels them, when I sit on my Throne, yee shall sit on Thrones with me*: *Vers.* 28. *They that turne many unto righteousnesse, shall shine as the starres in the Kingdome of Heaven*: *Dan.* 12. 3. And they that *suffer Martyrdome*, shall be *cloathed with long white roabes*, and have *Palmes in their hands*: *Revel.* 6.9, 11. Now, there be *three sorts of Martyrs*; *Re & intentione*; *intentione, non re*; *re, non intentione*: in both *deed and intention*, as was Saint *Steven*; in *intention, not deed*, as was Saint *John*; in *deed, not in intention*, as were the *Innocents*. But, where the *conflict* is *more hard*, the *conquest* obtained shall be *more glorious*: for as *Chrysostome* speakes, *according to the tribulations laid upon, and born by us*; *shall the retribution of glory be proportioned*.

Yea,

Yea, ever where *more worke* is done, there *more wages* is given; and when the *fight*, or *conflict* is *ſharper*, and the *victory harder*, the *glory* of the *triumph* is *greater*, and the *Crowne* of reward *more glorious*. Whence it was that thoſe *Saints* in the Old Teſtament, which were *racked* and *tortured*, would not be *delivered*, or accept of their enemies faire offers, *to the end they might receive a better reſurrection*, and a more *glorious reward*: *Heb.* 11. 35. Neither would we *wiſh our worke eaſier*; or our *burthen lighter*; if we *looked* up to the recompence of *reward*: for it may bee *well applyed* here, which was *miſ-applyed* in the *tryall* of that holy man *Job*, We doe not *ſerve God for nothing*. Though we muſt not *ſerve him meerely for reward*, as *hyrelings*, nor for *feare*, as *ſervants*; but as *children* for *love*.

O that (when we *ſuffer* moſt) we could but *meditate*, and *looke* upon with the *eye of faith*, the *fulneſſe of thoſe joyes*, and *ſweetneſſe of thoſe pleaſures*; which (having once finiſhed our courſe) we ſhall enjoy *at Gods right hand for evermore*: *Pſal.* 16. 11. *being ſuch as eye hath not ſeene, nor eare heard, neither hath entred into the heart of man to conceive*: 1 *Cor.* 2. 9. For certainly the *remembrance thereof*, would even *raiſe up our ſoules from our ſelves*, and make us *contemne* and *ſlight* what ever our *enemies could doe*; as it did our Fore-fathers: *much more* to ſlight *reproaches*, which are ſuch *bugbeares* to a great many. And no marvell, if that which hath made ſo many *contemne fire and fagot*, make us *contemne the blaſts of mens breath*.

But I hope enough hath beene ſaid, in ſhewing that our enemies *inſtead of robbing*, *inrich us*; and in lieu of *hurting*, *pleaſure us*; ſith they *greaten our graces*, and *augment our glory*: ſith, if the *conflict* be *more ſharpe*, the *Crowne* will be *more glorious*. Wherefore, if

if our tryals be *ſmall*, let us *beare them with patience*, which makes even *great burthens eaſie*; if they be *great* and *grievous*, let us beare them *patiently too*; ſince *great is the weight of glory that enſueth* them: whereas, no *ſuffering*, no *reward*; yea, if we be not *chaſtned here*, we ſhall be *condemned hereafter*: 1 *Cor.* 11. 32. And whether had you rather rejoyce for *one fit*, or *alwayes?* you would doe *both*, which may not be; you would be both *Dives* and *Lazarus*, have happineſſe both *here*, and *hereafter*: pardon me, it is a *fond covetouſneſſe*, and *idle ſingularity* to affect it: What, that *you alone* may fare better than all *Gods Saints?* That *God* ſhould *ſtraw Carpets for your feet* onely, to *walke* unto your *Heaven*; and make that *way ſmooth* for you, which all *Patriarchs*, *Prophets*, *Evangeliſts*, *Confeſſors*, and *Chriſt himſelfe* have found *rugged*, and *bloudy?* Away with this ſelfe-love, and come down you ambitious ſons of *Zebedee*; and ere you think of ſitting neare the *Throne*, be contented to be called unto the *Cup*. Now is your tryall: Let your *Saviour* ſee how much of his *bitter potion* you can *pledge*; then ſhall you ſee how much of his *glory* hee can afford you. In all *Feaſts* the *courſeſt meates* are *taſted firſt*: be content to *drinke* of his *Vinegar* and *Gall*, and after you ſhall drinke *new Wine* with him in his *Kingdome*. Beſides, without ſome kinde of *ſuffering*, how ſhall your *ſincerity be approved*? Even *nature* is jocund and *cheerefull* whiles it *proſpereth*, but let *God* with-draw his *hand*, no *ſight*, no *truſt*: The Mother of *Micha*, while her *wealth laſteth*, *can dedicate* a good part of her *ſilver to the Lord*, but now ſhe hath loſt it, ſhee falls a curſing: *Judges* 17. 1, 2, 3. *Cataline*, whiles *poore*, had many *ſeeming vertues*, but having *feathered his neſt*, you could hardly ſay, whether he was *moſt laviſh* of

his *money*, or his *modeſty*. But to be *equally good* in a *proſperous*, and *adverſe condition*, deſerves *prayſe*: When our *reſolution* and *practice* is like that *Maydes* in *Plutarch*, who being ſet in the *Market to bee ſold*; when a *Chapman* askt her, Wilt thou *be faithfull if I buy thee?* ſayd, Yea that I will, *though you doe not buy me.*

We all are *never weary of receiving, ſoone weary of attending*; wee are ready to *ſhrinke from Chriſt*, ſo ſoone as our *profits or pleaſures ſhrinke from us*: but if with the *Needle* of the *Compaſſe*, in the midſt of *tempeſtuous weather*, we remaine alwayes *unmoveable*, and *ſtayed* upon one *point*, it is a ſigne the *Loadſtone* of the *Goſpell* hath changed our *hearts*; and wee are governed by *Chriſt*, as the *Needle* is by the *North-Pole*. Wherefore, if *God* ſhould not frame outward *things to thy minde*, doe thou *frame thy minde to endure with patience* and *comfort* what hee ſends; and this will be an *Odour ſmelling ſweet, a Sacrifice acceptable*, and pleaſant *to God*: yea, herein thou ſhalt approve thy ſelfe with *David*, *a man after Gods owne heart*; and you know, that as *David was unto God* according to his *heart*, *ſo was God unto David* according to his.

CHAP. XL.

## CHAP. XL.

### *Application of the former grounds.*

ANd ſo you have the reſidue of the *grounds of comfort*; it remaines that I ſhould *apply them:* For this *Doctrine*, though it be better *underſtood* than *practiſed*; as *Caſſandra* was better *knowne* than *truſted:* yet being both *knowne*, *applyed*, and duly *truſted to*, will (like the *Sunne*) not onely *delight our underſtandings* with its *contemplation*, but alſo *warme* and *quicken* our *affections*. Wherefore, is there any *weake Chriſtian* ſo *white-livered* with *Nicodemus*, that the *reproaches* and *perſecutions* which attend his profeſſion, make him *aſhamed of Chriſt*; or cauſe him to think that it is *in vaine to ſerve the Lord:* whereby hee is frighted out of the *narrow way* that leadeth to life? Let him draw neare, for *I* chiefly direct my ſpeech unto him: Are *afflictions* and *perſecutions* ſo neceſſary and *profitable*, as hath been ſhewed? Doth not *God* onely gaine *glory* by our *ſufferings*, but doe they alſo *bring us to repentance*, and *amendment of life*? *ſtirre* us up to *prayer*, *weane* us from the *love of the world*, *keepe* us alwayes *prepared* for our *enemies aſſaults*, *diſcover* whether we are *ſincere or no*, *make* us *humble*, *improve* all Chriſtian *graces* in us? Is *God* more ſpecially *preſent* with us in *afflictions*? Cannot our *enemies diminiſh one haire* of our *heads*, without *Gods* ſpeciall *leave* and appointment? Hath he promiſed

that *wee ſhall not be tempted above our ſtrength?* Are theſe *ſtripes* the chiefeſt *tokens* and *pledges of Gods love and adoption*? Were *none* of his children ever *exempted* from the like? And laſtly, ſhall our *momentany ſufferings* be rewarded with *everlaſting glory?* Yea, ſhall our *glory* bee *increaſed*, as our *ſufferings* have beene *more?* Then let them ſerve as ſo many *reſtoratives* to thy *fainting ſpirit*; yea, *lift up thy hands which hang downe, and ſtrengthen thy weake knees: Heb.* 12. 12. For I ſuppoſe thy *fainting* and *drooping* is from *feare*, and thy *feare* from *doubting*, and thy *doubting* from *unbeliefe*, and thine *unbeliefe* chiefly from *ignorance* of theſe things: and whence is thine *ignorance* of theſe but this? Thou haſt never beene *converſant in the booke of God*; or if thou haſt, thou didſt never *ſeriouſly ponder* theſe *Scriptures* which have formerly beene rehearſed: for hadſt thou ſeriouſly conſidered them, thou wouldſt not have dared to make that an *occaſion of griefe* and *prejudice*, which the *Spirit of God* maketh the greateſt *cauſe of joy and confirmation* that can be. For what can be ſpoken more *expreſſe, direct*, and *ſignificant*? What *demonſtrations* can be given more *ſollid*? What *Fortifications* or *Bulwarkes* ſo *ſtrong* and *ſafe* againſt the *affronts of Satan*, and the *World? Thou ſayeſt* thou art *perſecuted* for *well-doing*, and therefore thinkeſt it a ſtrange thing. *God ſaith* it is, and ever hath beene *common to all his children*, not *Chriſt* himſelfe *excepted*.

Take notice of theſe things, (for it is the God of all truth and bleſſednes that ſpeaks them) and *apply them to thy ſelfe*, as if they were *particularly* ſpoken to thee by name, even as when *twenty* be in a *roome*, where is a *faire well-drawne picture*; *every one thinkes the picture lookes upon him*: and have not more *modeſty*

*deſty* or *manners* (in *leaving* thoſe *diſhes for thy betters*) *then will doe thee good.* Be not like a *Monkey*, which *looking* in a *Glaſſe*, thinks he *ſees another Monkeys face*, and not his owne: and know withall, that it is no *ſmall ſinne* even *to doubt*, when we have *Gods command* and *warrant to ſecure us.*

*Thou thinkeſt* thy ſelfe *miſerable*; *God ſaith*, thou art *bleſſed*: *Thou ſayeſt*, thou art *hated* of the *world*; *God ſaith* thou art *beloved* of *Chriſt*, who hath *choſen* thee *out* of the *world*: *Thou thinkeſt it a ſhame* to be reproached, *God ſaith*, *it is thy glory*: *Thou griev eſt* at it, *God ſaith*, thou haſt great cauſe to *rejoyce*; for it ſheweth *thee to be borne of God*, thine *enemies* to be *the ſeed of the Serpent*: *Thou ſayeſt* that *all things* goe croſſe with thee, *God* ſaith, that *all things* ſhall *worke together for the beſt*; it may be, the increaſe of thy *temporall happineſſe*: however, that it ſhall be for the *improvement* of thy *graces here*, for the *advancement* of thy *glory hereafter*. *Thou thinkeſt* it a ſigne of *diſpleaſure*, *God ſaith*, it is to thy *Enemies a token of perdition*, *but to thee of ſalvation*: Thou thinkeſt thy ſelfe neere *forſaken*, *God ſaith*, *The ſpirit of glory*, *and of God*, *reſteth upon thee*: *Thou ſayeſt*, thou ſhalt one day *periſh*; *God ſaith*, *that neither things preſent*, *nor things to come*, *ſhall ever be able to ſeparate thee from the love of God*, *which is in Chriſt Jeſus our Lord*. Thou thinkeſt the Lord doth not *heare thee*, becauſe he doth not preſently *anſwer thee* in the things that thou requireſt: I tell thee, it were *ill for the beſt of us*, if we were permitted *to be our owne chooſers*: *Let Peter have his deſire*, and his Maſter ſhall not dye, ſo *Peter himſelfe and the whole world had beene loſt*; in *unfit ſupplications* we are *moſt heard*, when we are *repelled*: our *God* oftentimes doth *anſwer our prayers* with *mercifull denyals*, and *moſt bleſſeth us in croſſing*

*our deſires.* We may aske either *bad things to a good purpoſe*, or *good things to a bad purpoſe*, or *good things to a good purpoſe, but in an ill ſeaſon.* Now, if wee *aske* what is either *unfit to receive*, or *unlawfull to beg*, it is a great *favour* of our *God, to be denyed: granting* is *not alwayes the effect of love*; if ſo, then had *Paul* beene leſſe loved then *Satan: Satan beg'd* but *once*, and *had his prayer granted*, concerning *Job: S. Paul* beg'd *thrice*, that he might not be buffetted; yet was *denyed: Satan* beg'd his *ſhame*, who envied his *ſucceſſe*? Saint *Paul*, that *freedome* from temptation, which would have beene *worſe, had then wanted:* yea, if granting were alwayes an effect of love, then was *our bleſſed Saviour* leſſe loved than *Satan*; for the Lord would not let the *Cup of his paſſion* paſſe from him upon his *earneſt prayer*, which he made as he was Man. But you muſt know, that *denyals in ſome caſes*, are *better than grants*; the *Lord* will not take away *the body of ſinne* from us, upon our *earneſt prayers*, yet he *granteth* us that which is equivalent, viz. *Grace, to ſubdue our corruptions*; and withall, takes away the occaſion of *pride*, which is *better:* for certainly he is *more ſupported of God*, that hath *grace* given him *to conquer* a temptation; as had the *Martyrs*, in being able to ſuffer thoſe tortures; than another who is *excuſed to fight.*

Againe, we muſt *not meaſure Gods hearing* of our *ſuit*, by his *preſent anſwer*, or his *preſent anſwer* by *our owne ſenſe*: touching the firſt, *Zachary* a long time failed of a *Sonne* for all his *Prayer*, but when he had even forgot that *Prayer*, he had a *Sonne*; the *Angell* brings him *good newes*: *Luke* 1.13. *Thy prayer is heard*: When did he make this *Prayer*? Not lately; for then he was *growne old*, and had given over all *hope of a childe*:

*childe:* ſo that his requeſt was paſt over *many yeares*, and *no anſwer* given.

The like example we have in *Hannah*, who powring out her ſoule before the *Lord*, in the *trouble of her ſpirit*; *God* did not immediately tell her by *revelation* that ſhe ſhould *conceive a Sonne*, but he gave her for the preſent *faith*; which did worke in her *joy*, and *peace of conſcience:* for (ſaith the text) ſhe *looked no more ſad*; and when ſhe had *waited* his leiſure a certaine time, *The Lord remembred her with a Sonne:* 1 *Sam.* 1. There is *nothing betweene God and thee but time*; *preſcribe not his wiſedome, haſten not his mercy, his grace is enough for you now, his glory ſhall be more than enough hereafter.* Tarry a little the Lords leiſure, *deliverance* will come, *peace* will come, *joy* will come: thy teares are *reſerved*, thine *hunger* ſhall be *ſatisfied*, thy *ſorrow* ſhall be *comforted.* In the meane while, to be *patient in miſery, makes miſery no miſery*: while we conſider that when a little *brunt* is once *paſt, troubles will ceaſe*; but *joyes ſhall never ceaſe.*

Wherefore, let us never give over, but in our thoughts *knit the beginning, progreſſe, and end together*; and then ſhall we ſee our ſelves *in Heaven, out of the reach of* all *our enemies.*

2. To prove that we are *not to judge of GODS anſwering our prayers by our owne ſenſe*, I need but to inſtance the *Woman of Canaan*, (as what can ſpeed well, if the *prayer of faith* from the *knees of humility* ſucceed not?) and yet behold, the *further ſhe goes*, the *worſe ſhe fares*; her *diſcouragement* is *doubled with her ſuite: It is not good* (ſaith our Saviour) *to take the Childrens bread, and caſt it to dogges*; here was *cold comfort*: yet, ſtay but *a while*, he cleares up his browes, and ſpeaks to her *ſo comfortably*, that 'twere able to *ſecure*

*any heart*, to *diſpell any feares*. O Saviour, *how different are thy wayes from ours*, when even thy *ſeverity argues favour*! The *tryall* had not beene *ſo ſharpe*, if thou hadſt not found the *faith ſo ſtrong*, if thou hadſt not meant the *iſſue ſo happy*: it is no unuſuall thing for *kindneſſe* to *looke ſternly* for the time, *that it may indeare it ſelfe more*, when it liſts to be *diſcovered*.

It was cold comfort that the *Criple* heard from *Peter* and *John*, when he *begg'd* of them *an almes*, *Silver and Gold have I none*: but the next clauſe, *Riſe up and walke*, made amends for all. O *God*, we may not alwaies meaſure thy meaning by thy ſemblance; ſometimes what thou *moſt intendeſt*, thou *ſheweſt leaſt*: in our afflictions thou *turn'ſt thy backe upon us*, and *hideſt thy face from us*, when thou *moſt mindeſt* our diſtreſſes. So *Jonathan* ſhot the *arrowes* beyond *David*, when he meant them to him: So *Joſeph* calls for *Benjamin* into *bands*, when his heart was *bound* to him in the *ſtrongeſt affection*; ſo the *tender mother* makes as if ſhe would give away her *crying Childe*, whom ſhe hugges ſo much cloſer in her *boſome*. If thou *paſſe by us* whiles we are *ſtrugling* with the *tempeſt*, we know it is not for want of mercy, thou canſt not *neglect us*. Oh let not us *diſtruſt thee*! if thou *commeſt*, it is *to relieve us*; if thou *ſtayeſt*, it is *to try us*: howſoever, thy purpoſe is *to ſave us*. Surely *God will worke alone*, and *man* muſt not be of his *counſell*. Wherefore many times he deales with *wicked men*, as *Eutropius* ſometimes did with his *Subjects*; who, when he was minded to do a *poor man a miſchief*, would *give him abundance of wealth*; whereas contrarily *his Children finde themſelves croſt with a bleſſing*. As when *Iſabel Queene of England* was to re-paſſe from *Zealand* into her owne Kingdome, *with an Army*, in favour of her *Son* againſt her *Husband*,

*hand*, had utterly beene *caſt away*, had ſhe come unto the *Port intended*, being there *expected by her enemies*: but *providence*, *againſt her will*, *brought her to another place*, *where ſhee ſafely landed*. Yea, this I have ſeene, *two men ſtriving for the way*, one receiving a *ſwitch* over the *face*, drawes his *Rapier* to kill the other; but by a *providence* in making the offer, his *ſadle ſwayed* to the *horſe belly*; whereby in all likelihood the one was ſaved from *killing*, the other from *hanging*: for before he could make after him, he was rid a mile. And have not ſome been *detained* (by a violent *ſtorme*) from comming *home*, whereby they have beene *exempt* from feeling the *downefall of their houſe*. Sure I am, the letting fall of my *Glove* in the darke, once proved *a meanes of ſaving* me from *drowning*; while another ſtepping before me, found the danger to his coſt. And indeed, how infinitely ſhould wee *intangle our ſelves*, if wee could *ſit downe* and *obtaine our wiſhes*! do we not often *wiſh that*, which we after ſee *would be our confuſion*; becauſe we *ignorantly follow the fleſh*, *and blinded appetite*, which *lookes* on nothing but the *ſhell* and *outſide*; whereas *God reſpecteth the ſoule*, and *diſtributeth his favour* for the *good of that*, *and his glory*? It is an argument of *love in the Father*, when he *takes away the Childes knife*, and *gives him a booke*. Wee cry for *riches*, or *liberty*, or *peace*, they are *knives to cut our fingers*; wherefore God gives us his word, the *riches of Verity*, *not of Vanity*; *He giveth us* that *glorious liberty to be the Sons of God*, he gives us that *peace which the world cannot give*, *nor take away*: wherefore let the *Chriſtian* underſtand, *God his Phyſitian*, *Tribulation his Phyſicke*; being afflicted under the *Medicine*, thou cryeſt; the *Phyſitian* heares thee, *not according to thy will*, *but thy weale*; thou canſt not endure

thy

thy *malady*, and wilt thou not be patient of the *remedy?* No man would be more miſerable, than hee that ſhould cull out his owne wayes: What a ſpecious ſhew carried *Midas his wiſh* with it; and how did it *pay him with ruine at laſt?* Surely, I have ſeene matters fall out ſo unexpectedly, that they have *tutored me* in all affaires, *neither to deſpaire, nor preſume*; not to deſpaire, *for God can helpe me*; not to preſume, *for God can croſſe me:* One day made *Marius Emperour*, the next ſaw him *rule*, and the third, he was *ſlaine of his Souldiers.* Well then, if with *Paul* thou haſt *beſought the Lord often*, that thy preſent *affliction might depart* from thee, and canſt *not be heard in the thing* which thou *deſireſt*, know that thou art heard in that which is *more conducible to thy profit*; and conſequently *rejoyce more* in that thy petition is *denyed*, than if it had beene *granted.* This was *the uſe* which Saint *Paul* made of *Gods denyall*, and he knew what he did; though he had as much to boaſt, and rejoyce of, as any one living: yet, ſaith he, *Of my ſelfe I will not rejoyce, except it be of mine infirmities:* That is, *afflictions, reproaches, perſecutions*, inward *temptations, feares, diſtruſts, &c.* But *in theſe I will very gladly rejoyce*; Why? *That the power of Chriſt may dwell in me:* Note *his reaſon*, he had heard God ſay, that *his power was made perfect through weakneſſe*, 2 *Cor.* 12. 8, 9. Neither had he onely cauſe to rejoyce in his infirmities, but all *Gods people* have the ſame cauſe to rejoyce; for what the *ſpirit of comfort* ſpeakes in this, and in all the former places recited, doe *equally belong* to thee for thy conſolation, with *all the regenerate*; for *whatſoever was written afore-time, was written for* thy *learning*, and mine; *that we through patience, and comfort of the Scriptures, might have hope*: *Rom.* 15. 4.

And

And accordingly, will a *good hearer apply to himſelfe* whatſoever is written in the Word, for as the *ſtomack ſends the ſtrength* of the *meate* into every *member* of the *body*, ſo we ſhould ſend to the *eye* that which is ſpoken to the *eye*, and to the *eare* that which is ſpoken to the *eare*, and to the *tongue* that which is ſpoken to the *tongue*, and to the *hand* that which is ſpoken to the *hand*; and ſo to the *heart*, and every *faculty* and *member* of *ſoule* and *body*: if we heare *comfort*, we ſhould *apply it to ſeare*; if we heare a *promiſe*, we ſhould *apply that to our diſtruſt*; if we heare a *threatning*, we ſhould *apply that to our preſumption*; and ſo *fill* up *the gap* ſtill *where the Devill would enter*. And indeed, had it not beene for this *Aqua Cœleſtis*, *David* had ſurely *fainted in his affliction*: *Pſal.* 27. 13. & 119. 72. but *this good word from Heaven fetcht him againe* when hee was *ready to ſinke*: and indeed, if *Moſes* and the *Prophets*, the *Evangeliſts* and the *Apoſtles* will not comfort us in this caſe, then as *Abraham* told *Dives* in another caſe, nothing will *perſwade*, nor *prevayle*. *Beleeveſt* thou the former *Scriptures* ſpoken by *Chriſt*, and his *Apoſtles*? *I know that thou beleeveſt*, with ſome mixture of *unbeliefe*; and art *almoſt* perſwaded, not onely *to doe*, but *to ſuffer* chearefully for well doing. But why doſt thou not *altogether* believe, that it is a *bleſſed* and *happy* thing thus to ſuffer: *Matth.* 5. 10, 11, 12. That thou haſt great *cauſe to rejoyce and be glad*, that thou art *counted worthy to ſuffer ſhame for Chriſts Name*? *Acts* 5. 41. Thou ſeeſt it is not for nothing that *David* acknowledgeth it was *good for him that he was afflicted*, *Pſal.* 119. 71. that *Job* bleſſeth the time that ever he was *corrected*, *Job* 42. that *Jeremy* prayed for *correction as a good thing*, *Jer.* 10. 24. that a *whole Church* voted the ſame, *Lament.* 3. 27. It is not for nothing that

*Chriſt*

*Chriſt* ſaith, *Bleſſed* and happy *are yee when men revile you, and perſecute you*; That Saint *James* ſaith, *Count it exceeding joy, when yee fall into divers temptations*: *James* 1. 2. It is not for nothing that Saint *Paul* ſaith, *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh*, for Chriſts ſake; &c. 2 *Cor.* 12. 10. That *Peter* and *John*, when they were beaten and impriſoned, *departed from the Councell, rejoycing that they were counted worthy to ſuffer rebuke for Chriſts Name*, *Acts* 5. 41. For even *bearing the Croſſe with Chriſt, is as great a preferment in the Court of Heaven, as it is in an earthly Court for the Prince to take off his owne Roabe, and put it on the backe of one of his ſervants*; as you may perceive by the Lords ſpeech to *Paul*: *Acts* 9. 15, 16. *&* 23. 11. and our Saviour *Chriſts* words to his *Apoſtles*, *Acts* 1. 8. yea, *to ſuffer for Chriſt* (ſaith Father *Latimer*) *is the greateſt priviledge that God gives in this world*: and the ſtory of *Job* is a *book-caſe* to prove it: for did not *God by him*, as ſometimes a *School-maſter with his Pupill*, who when he hath *poliſhed* and *perfected a good Scholler, brings him forth, provokes adverſaries to ſet upon him with hard queſtions, and takes a pride to ſee the fruit of his owne labours*. And in the *warres*, to have the *hotteſt* and moſt *dangerous ſervices impoſed* upon them by their *Generall*, is accounted the *greateſt honour*: neither will he *confer* the ſame upon any, but the *ſtonteſt* and moſt *valiant*. This *Rod of the Lord* (like *Ahaſuerus his Scepter*) is never *ſtretcht forth* toward any of his, but *in great love and favour*. It is like the *kiſſe*, which *Cyrus* in *Zenophon* gave to *Chryſanthas*, which was accounted *a greater and more ſpeciall favour*, then the *Cup of Gold* which hee gave to *Artabazus*: Which being ſo, let us in this particular imitate the *Muſcovitiſh women*, who will *not thinke their husbands*

*love*

*love them*, unleſſe they *chaſtiſe them*; and the *Indians*, who are *ambitious to bee burnt with them*; and the *Thracians*, who are *proud to weare their ſcarres*. *Moſes* eſteemed *the reproach of Chriſt greater riches then all the treaſures of Ægypt*: Heb. 11. 25. 26. and the *Apoſtles* eſteemed it *a grace, to be diſgraced for him*: and ſhall we grumble, or thinke much at it? No: in the greateſt *extremity of ſtraights*, let us *acknowledge it a favour*, and *give him thankes*: and ſo much the rather, for that it is *more acceptable to God, to give him thankes once in adverſity, then ſixe hundred times in proſperity*, as a grave Divine well obſerves: and indeed, it is the *ſumme of all Religion to be thankefull to God in the midſt of miſeries*.

True, it is hard for *Job*, when *the terrours of God fight againſt him, and the Arrowes of the Almighty ſtick ſo faſt in him*, that *the venome thereof hath drunke up his ſpirit*, *Job* 6. 2, 3, 4. to thinke it a *ſpeciall favour and dignity*; but ſo it was, being rightly conſidered. It was hard for *Joſephs brethren* to heare him *ſpeake roughly* unto them, *take* them for *ſpies*, *accuſe* them of *theft*, and *commit* them to *priſon*, *Gen.* 42. 30. and thinke it is *all out of love*; much more hard for *Simeon* to be cul'd out from the reſt, and *committed to ward*, while his *brethren* are *ſet at liberty*; *Verſe* 24. and yet it was ſo; yea, he *loved him beſt*, whom he *ſeemed to favour leaſt*: yet ſuch is the *infirmity* of our *nature*, that as *weake eyes* are *dazled with that light which ſhould comfort them*; ſo there is nothing more common with *Gods Children*, then to bee *afflicted with the cauſes of their joy*, and *aſtonied with that which is intended for their confirmation*. Even *Manoah conceives death in that viſion of God, wherein alone his life and happineſſe did conſiſt*: *Judges* 13. 22. And the *Shepheards*, *Luke* 2.

who

who were ſore *afraid*, when the *Angell of the Lord* came to bring them *good tydings of great joy* to all people: viz. their *Saviours Birth*, which was *Chriſt the Lord*. *Verſ.* 9, 10. But what hath beene *the anſwer of GOD alwayes to his children* in ſuch their extaſies, but this? *Feare not Gideon*, *Judges* 6.23. *Feare not Joſeph*, *Matth.* 1.20. *Feare not Zachary*, *Luke* 1. 12, 13. *Feare not Abraham*, *for I am thy ſhield, and thine exceeding great reward*: *Geneſis* 15. 1. *Feare not Paul*, *for I am with thee, and no man ſhall lay hands on thee to doe thee hurt*, &c. *Acts* 18. 9, 10. The wordes are *often repeated* (as *Pharaohs dreames were doubled*) for the *ſureneſſe*. Yea, to the end, that we ſhould be fearleſſe in all our ſufferings, ſo long as *wee ſuffer not as evill doers*: 1 *Peter* 4. 15. *Feare not*, as one well notes, is the *firſt word in the Annuntiation of Chriſts conception*; and the *firſt word in the firſt Annuntiation of his Birth*; and the *firſt word in the firſt Annuntiation of his Reſurrection*; and almoſt the *laſt words in his laſt exhortation*, a little before his death, are, *Let not your hearts be troubled, and be of good comfort*; *ſtrengthning his followers*, and *ſweetning his creſſe* by divers forcible reaſons: *Luke* 21. *Marke* 13. And the *words of dying men* have ever beene *moſt emphaticall*, *moſt effectuall*. Nay, more than all this, if yet thou wilt not be comforted, look but *John* 16. 20. and thou ſhalt have thy *Saviour aſſure* thee by a *double bond*;

his { *Word* } *I ſay.*
{ *Oath* } *Verily, verily, I ſay unto you*;

that though for the preſent you doe *feare*, and *ſorrow*, and *weepe*; yet all ſhall bee turned into *joy*, and that *joy ſhall no man bee able to take from you*: *Verſe* 22.

And

And ſo much of the { *Patience*, *Innocency*, *Felicity*, } of the *Womans ſeed.*

If you will ſee the { *Malice*, *Subtilty*, *Miſery*, } of the *Serpents ſeed:*

Reade two late Treatiſes, *SINNE STIGMATIZ'D*, and *THE CURE OF PREJUDICE.*

FINIS.

# Three Prayers for a Family,

if at any time they ſhall be thought too long, read onely the Engliſh letter and paſſe by the Roman; or you may continue any one part which goes betweene.

Jer. 10.25.

*Power out thy fury upon them that know thee not, and upon the Families that call not on thy name.*

Pſal. 145. 18. Rom. 10.12.

*The Lord is nigh, and rich unto all that call upon him in truth.*

Iſay 65.24.

*Before they call I will anſwer, and whiles they are yet ſpeaking I will heare.*

Jer. 33.3.

*Call unto me and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.*

1 John 5.14.

*If we aske any thing according to his will, he heareth us.*

John 16.23. Mat. 21.22.

*Whatſoever ye ſhall aske the Father in my name, beleeving he will give it you.*

Pſalm. 55.17.

*Evening and Morning, and at Noone will I pray.*

## A Prayer for the Morning.

O Lord prepare our hearts to pray;

MOſt glorious Lord God, and in Jeſus Chriſt our moſt mercifull and loving Father, in whom we live and move and have our being; in the multitude of thy mercies, wee deſire to approach unto thée, from whom all good things doe procéede; who knoweſt our neceſſities before we aske, and our ignorance in asking. It is true, O Lord, if wee ſhould conſider onely our owne unworthineſſe, and how we have heretofore abuſed thy goodneſſe and long ſuffering towards us; we might rather deſpaire with Iudas, and like Adam run from thée, then dare to approach thy glorious preſence, For we confeſſe O Lord, to the ſhame and confuſion of our owne faces, that as we brought a world of ſinne into the World with us, and deſerved to dye ſo ſone as we began to live; ſo ever ſince that thou haſt ſpared us, we have done nothing but add ſinne unto ſinne, as thou haſt added mercy to mercy: For we have beene no leſſe rebellious unto thée, then thou haſt beene beneficiall unto us. We doe daply and hourely breake all thy commandements, adding unto that our originall corruption which we were conceived and borne in, all manner of actuall tranſgreſſions, by ſinnes of Omiſſion, ſinnes of Commiſſion, ſinnes of Ignorance, ſinnes of Knowledge, ſinnes againſt conſcience: yea, ſinnes of Preſumption and Wilfulneſſe, and that in thought, word, and deede. We have ſinned

against thy Law, and against thy Goſpell, against thy mercies, and against thy judgements, against the many warnings, and the abundance of meanes, affoorded by thee to reclaime us, against the ſpirit of grace continually knocking at the doores of our hearts, with infinite checks and holy motions: Our eares have beene alwayes open to the Tempter, ſhut unto thee; we have abuſed our eyes to wantonneſſe, our mouthes to filthineſſe, and our feet have beene ſwift to all evill, ſlow to ought that is good.

And as we have committed one ſinne on the neck of another, ſo we have multiplyed, and many times repeated them, by falling often into the ſame wickedneſſe, whereby our ſinnes are become for number, as the ſands of the Sea, and as the Stars of Heaven.

Thus as our firſt Parents left us a large ſtock of ſinne, ſo we have improved the ſame beyond meaſure; O that we could have ſo improved that ſtock of grace which wee have received from thee! But whereas thou gaveſt us as large a portion, we ſuddenly loſt it. We were created indeed by thee after thine owne Image, in righteouſneſſe, and holineſſe, and in knowledge of the truth: But alas! now our underſtandings are ſo darkened and dulled, our judgements ſo blinded, our wills ſo perverted, our affections ſo corrupted, our reaſon ſo exiled, our thoughts ſo ſurpriſed, our deſires ſo entrapped, and all the faculties and functions of our Soules ſo diſordered, that wee are not ſufficient of our ſelves to thinke, much leſſe to ſpeake, leaſt of all to doe ought that is good. And yet uſually like Bladders, we are not more empty of grace, than we are blowne up with pride: whereby with *Laodicea*, wee not once ſee our

our owne ſpirituall miſery and nakedneſſe; But thinke we are rich and good enough, as wanting nothing; when as ſcarce any ſparke of grace yet appeares in us. Yea, ſo farre have we beene from loving and ſerving thee, that wee have hated thoſe that doe it, and that for their ſo doing. And ſo farre have wee beene from performing that vow, which wee made to Chriſt in our Baptiſme, when we tooke his preſſe-money to be his ſouldiers, and ſerve him in the field of this world, againſt his and our enemies; that wee have renounced our vow made to him, and fled from his ſtandard; yea, fought for Satan and the World, ſeeking to win all wee could from Chriſt, by tempting to ſinne, and by perſecuting ſuch as were better than our ſelves; ſo that all our recompence of thy love unto us, hath beene to doe that which thou hateſt, and to hate thoſe whom thou loveſt. Yea, we cannot deny but wee have perſecuted thee with *Paul*, denyed thee with *Peter*, betrayed thee with *Judas*, and crucified thee with thoſe cruell Jewes.

Now Lord it being thus with us, how can wee expect that thou ſhouldeſt heare our prayers, and grant our requeſts? yea, how can wee looke for other at thine hands, then great and grievous, yea, then double damnation? as moſt juſtly wee have deſerved.

Yet moſt mercifull Father, being that thou haſt given thy Sonne, and thy Sonne himſelfe for the ranſome of ſo many as ſhall truely repent, and unfainedly beleeve in him, who hath for our ſakes fulfilled all righteouſneſſe; yea, ſuffered on the Croſſe, and there made full ſatiſfaction for the ſins of all thine Elect: and ſeeing thou haſt appointed

Prayer, as one ſpeciall meanes for the obtaining of thy grace, unto which thou haſt annexed this comfortable promiſe, that where two or three bee gathered together in thy name, thou wilt be in the midſt of them, and grant their requeſts; and ſince our Redeemer hath aſſured us, that whatſoever we ſhall aske thee in his name, thou wilt give it us:

And likewiſe knowing, that mercy pleaſeth thee, and that the ſole perfection of a Chriſtian, is the imputation of Chriſts righteouſneſſe, and the not imputation of his owne unrighteouſneſſe:

We are emboldened to ſue unto thee our God, for grace, that we may be able to repent, and beleeve.

Wherefore for thy promiſe ſake, for thy Sonnes ſake, and for thy great names ſake, we beſeech thee ſend downe thine holy Spirit into our ſoules, regenerate our hearts, change and purifie our natures, ſubdue our reaſon, rectifie our iudgements, ſtrengthen our wils, renew our affections, put a ſtop to our madding and ſtraying fancies, beate downe in us whatſoever ſtands in oppoſition to the Scepter of Jeſus Chriſt; and enable us in ſome meaſure, both to withſtand that which is evill, and performe that which is good and pleaſing in thy ſight: Yea, give us repentance never to bee repented of, and poſſeſſe our ſoules with ſuch a dreadfull awe of thy Majeſty, that we may feare as well to commit ſmall ſinnes as great ones; conſidering that the leaſt ſinne is mortall without our repentance, and thy mercy: as well feare to ſinne in ſecret as openly, ſince there is nothing hid from thee; as well condemne our ſelves for evill thoughts as evill deedes, conſidering that the Law is ſpirituall, binding the heart no leſſe then the hands; as well abſtaine from the occaſions of ſinne, as ſinne it ſelfe; and conſider that it is not enough, to abſtaine from evill, unleſſe

unleſſe wée hate it alſo, and doe the contrary good.

And becauſe every day which does not abate of our reckoning, will increaſe it; and that by procraſtinating, we ſhall but heape unto our ſelves wrath againſt the day of wrath: Good Lord, ſuffer us not, we beſeech thee, to deferre our repentance, leſt the cuſtome of evill makes it altogether unalterable in us: or leſt we dye before we begin to live: or leſt thou refuſeſt to heare us another day, calling upon thee for mercy: becauſe we refuſe to heare thee now, calling to us for repentance.

Wherefore, if we be not yet converted, let this be the happy houre of our converſion; that as our bodies are riſen by thy power, and providence from ſleepe, ſo our ſoules may daily bee raiſed from the ſleepe of ſinne, and the darkeneſſe of this world; that ſo we may enjoy that everlaſting light, which thou haſt prepared for thine; and purchaſed with the bloud of thy deare Son, our Saviour Jeſus Chriſt.

Give unto us, we beſeech thee, a true, lively, and juſtifying faith; whereby we may lay hold upon thoſe graeious promiſes, which thou haſt made unto us in him; and wherewith we may vanquiſh all our ſpirituall adverſaries. Seale up unto us the aſſurance of our ſalvation, by the teſtimony of thy bleſſed Spirit. Give to us thy ſervants, that wiſedome which deſcendeth from above, that we may be wiſe unto our eternall ſalvation: ſo ſhall our hearts (inſtead of a Commentary) helpe us to underſtand the Scriptures, and our lives be an Expoſition of the inward man. Give us grace, to account all things in this world even as droſſe, and dung, that we may win Chriſt Jeſus; and Heaven and happineſſe by meanes of him. Give

us ſingle hearts, and ſpirits without guile, that wee may love goodneſſe for it ſelfe, and more ſeeke the power of godlineſſe, then the ſhew of it; and love the godly for thy ſake: and becauſe they are godly. Grant that in the whole courſe of our lives, we may doe unto all others, as we would that they ſhould doe unto us: conſidering, that whether we doe good or evill, unto any one of thy members, thou takeſt it as done unto thy ſelfe. Diſcover unto us all our owne ſinnes, that wee may not be ſo forward to cenſure others, as we have beene heretofore. Give us patience to beare thy Fatherly chaſtiſements, which through thy grace ſanctifying them to us, become both Medicines to cure us, and Antidotes to preſerve us from the ſickneſſe of ſinne: conſidering, that all the afflictions of this life, are not worthy thoſe joyes, which ſhall be revealed unto us.

Finally, good Father we beſeech thee, inable us ſo to walke in thy feare, that in mirth we be not vaine, in knowledge we be not proud, in zeale we be not bitter; inſtruct us by thy word, direct us by thy Spirit, mollifie us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will; and teach us ſo to make profit of every thing, that we may ſee thee in all things, and all things in thee.

And as we are ſuitors unto thy Majeſty, for theſe thy bleſſings ſpirituall: ſo likewiſe we humbly beg at thy mercifull hands, all neceſſaries appertaining to our temporall welfare: beſeeching thee to bleſſe us in our perſons, with health, ſtrength, and liberty: in our eſtates, with ſufficiency, and the right uſe of it; conſidering that if wee ſpend what wee have upon our owne luſts, we may aske, but we ſhall not receive: in our good names, with an unreproveable

reprooveable report: and so blesse and sanctifie unto us all the things of this life, that they may be furtherances of us in the way to a better.

And now O Lord, since thou hast safely brought us to the beginning of this day, we beseech thee to defend, and direct us in the same: and as thou hast blest us in our lying downe, and in our rising up, so protect and prosper us, in our going forth, and in our comming home: shield and deliver us from the snares of the Hunter, who lyeth in waite for our soules; and is continually labouring our everlasting destruction. And no lesse arme us against the allurements of the world, wherein wee shall meet with many provocations, and temptations: and that we may not lead our selves, nor be led into temptation; give us wisedome to beware of men, even of associating our selves with the vitious, like Ioseph: lest otherwise with David, we be drawne to dissemble: or with Peter, to deny thee: for sinne is of a catching, and infectious quality; and our corrupt hearts are like tinder, which will kindle with the least sparke: especially O Lord, keepe us from yelding to their solicitations, or following their customes, of drinking, swearing, slandering, and making the worst construction of things: of mocking, and scoffing at religion, or the religious: let not custome and example any whit prevayle with us, without, or against thy written word; lest we misse of the narrow way, which alone leadeth unto life: onely give us wisedome, and grace, to looke upon thy Sons whole life, and see how he would speake, and doe, before we speake or doe any thing: and then having thy word for our warrant, and thy glory for our ayme; let no censures, nor flowtes of any discourage us.

And seeing that it is in vaine for us to labour, except thy blessing goe along with it: neither can our endeavours succeed well, except thou prosper them:

bleſſe every one of us in our ſeverall places and callings, and ſo direct us in all we ſhall take in hand, that whatſoever we doe, may tend to thy glory, the good of others, and the comfort of our owne ſoules: when wee ſhall come to make our finall account unto thee for them.

And in theſe our prayers we are not mindefull of our ſelves alone, but forasmuch as thou haſt commanded us to pray one for another; as being the members of one and the ſame myſticall body: wee beſeech thee to bleſſe thy whole Church Vniverſall, whereſoever diſperſed, and howſoever diſtreſſed, or deſpiſed, farre and wide over the face of the whole earth: and vouchſafe unto thy Goſpell ſuch a free and effectuall paſſage, that it may ſound throughout all Nations. Yea, we humbly pray thee, let it convert and reclaime the Turkes, Jewes, Infidels, Indians, Atheiſts, Epicures, Heretickes, and Schiſmaticks. Prevent all plots, and projects againſt the Kingdome of thy Chriſt: let thy Word and Spirit alone, beare rule in all places. Extend thy tender mercy O Lord, to all Proteſtants beyond the Seas; to all Chriſtians under the Turkes, or other Infidels: ſtrengthen all ſuch as ſuffer for thy cauſe, and let thy preſence with them counterpoyſe whatſoever is laid upon them, and inable them to continue conſtant in thy faith and truth to the end. More particularly, be good unto that part of thy Church planted here amongſt us, in this ſinfull Land, which is even ſicke with long peace, and proſperity: and indue us with thy grace as thou haſt already with other bleſſings; that they may not riſe up hereafter in judgment againſt us. In a more ſpeciall manner, be propitious to thy Servant *Charles*, our gratious King & Governour; to his Royall

Conſort,

Conſort, to the Noble Prince *Charles*, and the reſt of that Royall Race; together with the Nobility, Gentry, and Communalty. Bleſſe the Tribe of *Levi*, all Miniſters of thy Word and Sacraments: let their lippes, O God, preſerve knowledge, and their lives righteouſneſſe; and forever bleſſe thou their labours: increaſe the number of thoſe that are faithfull and painfull; and reforme, or remove ſuch as are either ſcandalous, or idle: and for a conſtant and continuall ſupply of their mortality, bleſſe all Schooles of learning, and good literature; eſpecially the Vniverſities. Remember in much mercy all that are afflicted, whether in body, or in minde, or in both; whether in conſcience, groaning under ſinne; or for a good conſcience, becauſe they will not ſinne: and as thou makeſt them examples to us, ſo teach us to take example by them, and learne wiſedome by thy hand upon them.

And as we pray unto thee, ſo we deſire alſo to prayſe thee: rendring unto thy Majeſty upon the bended knees of our hearts, all poſſible laud, and thankeſgiving, for all thy mercies and favours, ſpirituall, and corporall; temporall, and eternall: for that thou haſt freely elected us to ſalvation from all eternity: when thou haſt paſſed by many millions of others, both Men and Angels, whereas we deſerved to periſh no leſſe then they; and thou mighteſt juſtly have choſen them, and left us: for that thou haſt created us Men, and not Beaſts; in England, not in Aethiopia, or any other ſavage Nation: in this cleare and bright time of the Goſpell, not in the darkeneſſe of Paganiſme, or Popery. For thine unerrpreſſible love, in redeeming us out of Hell; and from thoſe unſufferable and endleſſe torments, by the pretious bloud of thy deare Sonne: who ſpared not

not himselfe, that thou mightest spare us. For calling us home to thee by the Ministry of thy Word, and the worke of thy good Spirit. For the long continuance of thy Gospell with us, (the best of blessings.) For sparing us so long, and giving us so large a time of repentance. For justifying, and in some measure sanctifying us, and giving us ground for assured hope of being glorified in thy heavenly kingdome. For preserving us from so infinite many perils and dangers, which might easily have befalne us every day, to the taking away of either our estates, our limbes, or our lives. For so plentifully and graciously blessing us, all our life long, with many, and manifold good things; both for necessity and delight. For peace of conscience, and content of minde. For our health, wealth, limbes, senses, foode, rayment, liberty, prosperity. For thy great mercy in correcting us, and turning thy corrections to our good. For preserving us in the night past, from all dangers of body and soule: and for infinite more mercies, of which we could not well want any one: and which are all greatned, by being bestowed upon us, who were so unworthy: and have beene so ungratefull for the same. O that we could answer thee in our thankefulnesse, and obedient walking, one for a thousand.

Neither are we unmindfull of those nationall blessings, which thou hast vouchsafed unto our Land in generall: as namely, that deliverance from the Spanish Invasion in 88, and from that devilish designe of the Gun-powder-Treason: for preserving us from the noysome, and devouring Plague and Pestilence. Lord grant, that our great unthankefulnesse for these thy mercies, may not cause thee to deliver us into the hands of our enemies: and although wee have justly thereby deserved the same, yet we beseech thee, give us not up unto their wills, neither suffer Popery ever to beare rule over us; nor thy blessed Word and Sacraments to be taken away from us:

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but continue them unto us, and to our posterity after us, if it be thy good pleasure; untill the comming of thy Christ.

These, and all things else, which thou knowest we stand in need of, we humbly crave at thy mercifull hands, and that for the alone worthinesse, and satisfaction of thy Son; and the honour of our onely Redeemer, and Advocate Jesus Christ: to whom with thee O Father, and thy blessed Spirit, be given, as is most due, all prayse, glory, and dominion, the residue of this day, and for evermore. Amen.

## A Prayer for the Evening, which would be performed before Supper, and not when we are more prone to sleepe, then to pray.

O Eternall, Almighty, and incomprehensible Lord God; who art great and terrible, of most glorious Majesty, and infinite purity: Creator, and Preserver of all things, and Guider, and Governour of them being created: who fillest Heaven and Earth with thy presence, and art every where at hand to receive, and heare the prayers of all that repaire to thee in thy Christ.

Thou hast of thy goodnesse bestowed so many, and so great mercies upon us, that we know not how to expresse thy bounty herein. Yea, we can scarce thinke of any thing more to pray for, but that thou wouldest continue those which thou hast bestowed on us already: yet we covet still, as though we had nothing, and live as if we knew nothing of

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all this thy beneficence. Thy bleſſings are without number, yet our ſinnes ſtrive with them which ſhall be more: if wee could count the numberleſſe number of thy Creatures, they would not bee anſwerable to the number of thy gifts; yet the number of our offences which we returne in lieu of them, are not much inferiour thereunto. Well may we confeſſe with Iudas, we have ſinned, and there ſtop; but we cannot reckon their number, nor ſet forth their nature. We are bound to praiſe thee above any Nation whatſoever: for what Nation under Heaven enioyes ſo much light, or ſo many bleſſings as we? above any Creature, for all the Creatures were ordained for our ſakes: and yet Heaven, Earth, and Sea, all the Elements, all thy Creatures, obey thy Word, and ſerve thee as they did at firſt: yea, call upon us to ſerve thee: only men for whom they were all made, ingratefully rebell againſt thee.

Thou mightſt have ſaid before we were formed; let them be Toades, Monſters, Infidels, Beggers, Cripples, or Bondſlaves, ſo long as they live, and after that, Caſt-awayes for ever and ever: but thou haſt made us to the beſt likeneſſe, and nurſed us in the beſt Religion, and placed us in the beſt Land, and appointed us to the beſt and onely Inheritance, even to remaine in bliſſe with thee for ever: ſo that thouſands would thinke themſelves happy, if they had but a peece of our happineſſe.

Why ſhouldeſt thou give us thy Sonne for a Ranſome, thy Holy Spirit for a pledge, thy Word for a guide, thy Angels for our guard; and reſerve a Kingdome for our perpetuall inheritance? Why ſhouldeſt thou beſtow health, wealth, reſt, liberty, limbes, ſenſes, foode, rayment, friends, and the meanes of ſalvation upon us, more then upon others, whom thou haſt denyed theſe things unto? We can give no reaſon for it, but that thou art mercifull; and if thou ſhouldeſt draw all backe againe, wee had nothing to ſay but that thou wert juſt: which being

being considered, why should any serve thee more then we, who want nothing but thankefulnesse? Why should we not hate the way to Hell, as much as Hell it selfe? and why should we not make every cogitation, speech, and action of ours, as so many steps to Heaven? Yet, if thou shouldst now aske us what lust is allwaged, what affection qualified, what passion expelled, what sinne repented of, what good performed, since we began to receive thy blessings to this day? We must néeds confesse against our selves, that all our thoughts, words, and workes, have béene the service of the World, the Flesh, and the Devill: Yea, it hath béene the course of our whole life, to leave that which thou commandest, and to doe that which thou forbiddest: yet, miserable wretches that we are, if we could give thee our bodies and soules, they should be saved by it; but thou wert never the richer for them.

Perhaps we have a forme of godlinesse, but thou who searchest the heart, and tryest the reynes, knowest that too often we deny the power of it: and that our Religion is much of it hypocrisie, our zeale envy, our wisedome policy, our peace security, our life rebellion, our devotion deadnesse; and that we live so securely, as if we had no soules to save.

Indeed, thy Word and Spirit may worke in us some flashes of desire, and purposes of better obedience; but we are constant in nothing, but in perpetuall offending, only therein we cease not: for when we are waking, our flesh tempts us to wickednesse; if we are sleeping, it sollicites us to filthinesse; or perhaps when we have offended thee all the day, at night we pray unto thee: but what is the issue of our praying? first we sinne, and then we pray thee to forgive it; and then returne to our sinnes againe, as

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if we came to thee for no other end, but to erave leave to offend thee: Or, of thy granting our requeſts, we even diſhonour thee, and blaſpheme thy name, while thou doſt ſupport and relieve us; runne from thee, while thou doſt call us; and forget thee, while thou art feeding us: ſo thou ſpareſt us, wee ſleepe; and to morrow wee ſinne againe. O how juſtly mighteſt thou forſake us, as we forſake thee; and condemne us, whoſe conſciences cannot but condemne our ſelves! but who can meaſure thy goodneſſe, who giveſt all, and forgiveſt all? though wee be ſinfull, yet thou loveſt us; though we be miſerably ingratefull, yet thou moſt plentifully bleſſeſt us: what ſhould we have, if we did ſerve thee, who haſt done all theſe things for thine enemies? O that thou who haſt ſo indeered us to ſerve thee, wouldeſt alſo give us hearts and hands to ſerve thee with thine owne gifts!

We no ſooner lived, then we deſerved to dye; neither need we any more to condemne us, then what we brought into the world with us: but thou haſt ſpared us to this houre, to try if we would turne unto thee by repentance, as our firſt Parents, and we have turned from thee by ſinne: yet thy mercy ſeemes to have bene in vaine, and thy long ſuffering to no end: for whereas many have bene won by thy Word, we would not ſuffer it to change us; many have bene reformed by the Croſſe, but we would not ſuffer it to purge us; many have bene moved by thy benefits, but wee would not ſuffer them to perſwade us: yea, as if we had contracted with the Devill, that we would abuſe all thy gifts ſo faſt as they come; thy bleſſings make us proud, thy riches covetous, thy peace wanton, thy meates intemperate, thy mercy ſecure; and all thy benefits

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serve us but as weapons to rebell against thee. We have prophaned thy dayes, contemned thy ordinances, resisted thy Word, grieved thy Spirit, misused thy Messengers, hated our Reprovers, slandered and persecuted thy people, seduced our friends, given ill example to our Neighbours, opened the mouthes of thine and our adversaries, to blaspheme that glorious name after which we are named; and the truth we professe: whereas meaner mercies and farre weaker meanes, have provoked others no lesse to honour thee, and the Gospell; who may justly rise up in judgement against us. Besides, (which makes our case farre more miserable) we can scarce resolve to amend: or if we doe, we put off our conversion to hereafter: when we were children, we deferred to repent till we were men: now we are men, we deferre untill we be old men: and when we be old men, we shall defer it untill death, if thou prevent us not: and yet we looke for as much at thine hands, as they which serve thee all their lives.

Thus while we looke upon our selves, we are ashamed to lift up our eyes unto thee; yea, we are ready to despaire with Cain: yet when we thinke upon thy Son, and the rich promises of the Gospell, our feare is in some measure turned into joy: while we consider that his righteousnesse for us, is more then our wickednesse against our selves; onely give us faith we beseech thee, and settle it in thy beloved, that we may draw vertue from his death and resurrection, whereby we may be enabled to dye unto sinne, and live unto righteousnesse; and it sufficeth for all our iniquities, necessities, and infirmities.

It is true, O Lord, as wee were made after thine owne Image; so by sinne we have turned that Image of thine, into the Image of Satan: but turne thou us againe, and wee shall be turned into the Image and likenesse of thy Sonne:

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And what though our ſinnes bee great, yet thy mercy is farre greater then our ſinnes either are, or can be: wee cannot be ſo bad, as thou art good; nor ſo infinite in ſinning, as thou art in pardoning, if wee repent. O that wee could repent! O that thou wouldeſt give us repentance! for we are weake, O Lord, and can no more turne our ſelves, then we could at firſt make our ſelves: yea, we are altogether dead in ſinne, ſo that we cannot ſtirre the leaſt ioynt, no not ſo much as feele our deadneſſe, nor deſire life, except thou be pleaſed to raiſe and reſtore our ſoules from the death of ſinne, and grave of long cuſtome, to the life of grace. Nyt we are to all evill, but reprobate and indiſpoſed to all grace and goodneſſe; yea, to all the meanes thereof. Wee are altogether of our ſelves unable to reſiſt the force of our mighty adverſaries, but doe thou free our wils, and ſet to thy helping hand, in caſting downe by thy Spirit our raging luſts: and by thy grace ſubdue our untamed affections, and wee ſhall henceforth as much honour thee, as by our wickedneſſe we have formerly diſhonoured thee.

Wherefore of thy goodneſſe, and for thy great names ſake, we beſeech thee, take away our ſtony hearts, and give us hearts of fleſh: enable us to repent what we have done, and never more to doe what we have once repented, not foſtering any one ſinne in our ſoules: reforme and change our mindes, wils, and affections, which we have corrupted: remove all impediments which hinder us from ſerving of thee, and direct all our thoughts, ſpeeches, and actions to thy glory, as thou haſt directed our eternall ſalvation thereunto. Let not Satan any longer prevayle, in cauſing us to deferre our repentance; ſince we know, that late repentance is ſeldome ſincere, and that ſickneſſe is no fit time for ſo great a worke: as many have found that are now in Hell: Neither is it reaſonable, thou ſhouldeſt

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accept of our feeble and decrepit old age, when we have spent all the flower, and strength of our youth, in serving of Satan: not once minding to leave sinne, untill sinne left us.

Yea, O Lord, give us firmely to resolve, speedily to begin, and continually to persevere, in doing, and suffering thine holy will: Informe and reforme us so, that we may neither misbeleeve, nor mislive: subdue our lusts to our wils, submit our wils to reason, our reason to faith; our faith, our reason, our wils, our selves, to thy blessed word and will. Dispell the thick mists and clouds of our sinnes, which corrupt our soules, and darken our understandings; separate them from us, which would separate us from thee: Yea, remove them out of thy sight also. we most humbly beseech thee, as farre as the East is from the West: and in the merits of thy Sonne, pardon and forgive us all these evils, which either in thought, word, or deed, we have this day, or any time heretofore committed against thee: whether they be the sinnes of our youth, or of our age; of omission, or commission; whether committed of ignorance, of knowledge, or against conscience, and the many checks and motions of thy Spirit.

And because infidelity is the bitter root of all wickednesse, and a lively faith the true mother of all grace and goodnesse: nor are we Christians indeed, except wee imitate Christ, and square our lives according to the rule of thy Word: Give us that faith which manifesteth it selfe by a godly life; which purifyeth the heart, worketh by love, and sanctifyeth the whole man throughout. Yea since, if our faith be true and saving, it can no more be severed from unfained repentance, and sanctification, then life can be without motion, or the Sunne

without light: give us ſpirituall wiſedome, to try and examine our ſelves, whether we be in the faith or not: that ſo we may not be deluded with opinion onely, as thouſands are.

Diſcover unto us the emptineſſe, vanity, and inſufficiency of the things here below, to doe our poore ſoules the leaſt good; that ſo we may be induced, to ſet an higher price upon Jeſus Chriſt, who is the life of our lives, and the ſoule of our ſoules: conſidering, that if we have him, we want nothing; if we want him, we have nothing.

Finally, O Lord, give unto us, and increaſe in us all ſpirituall graces: inlighten our mindes with the knowledge of thy truth, and inflame our hearts with the love of whatſoever is good; that we may eſteeme it our meate and drinke, to doe thy bleſſed will. Give us religious thoughts, godly deſires, zealous affections, holy endeavours, aſſured perſwaſions of faith, ſtedfaſt waiting through hope, conſtancy in ſuffering through patience, and hearty rejoycing from love: regenerate our mindes, purify our natures, turne all our joys into the joy of the Holy Ghoſt; and all our peace into the peace of conſcience; and all our feares into the feare of ſinne, that we may love righteouſneſſe, with as great good will, as ever we loved wickedneſſe; and goe before others in thankefulneſſe towards thee, as farre as thou goeſt in mercy towards us before them.

Give us victory in temptation, patience in ſickneſſe, contentment in poverty, joy in diſtreſſe, hope in troubles, confidence in the houre of death: give us alwayes to thinke and meditate of the houre of death, the day of judgement, the joyes of Heaven, and the paines of Hell; together with the ranſome which

which thy Sonne paid, to redeeme us from the one, and to purchase for us the other: so shall neither thy benefits, nor thy chastisements, nor thy word returne ineffectuall: but accomplish that for which they were sent, untill we be wholly renewed to the Image of thy Sonne.

And now, O Lord, seeing the time approacheth which thou hast appointed for rest; and because we can neither wake nor sleepe without thee, who hast made the day and night, and ruleſt both: therefore into thy hands we commend our soules and bodies, beseeching thee to watch over us this night, and preserve us from all our spirituall, and bodily enemies; from theeves, fire, and from all other dangers.

These things we humbly beg at thy fatherly hands, and whatsoever else thou knowest in thy divine wisedome to be needfull, and necessary for our soules, or bodies, or estates, or names, or friends, or the whole Church, better then we our selves can either aske or thinke: and that for thy names sake, for thy promise sake, for thy mercies sake, for thy Sonnes sake, who suffered for sinne, and sinned not; and whose righteousnesse pleaseth for our unrighteousnesse: in him it is that we come unto thee, in him we call upon thee, who is our Redeemer, our Preserver, and our Saviour; to whom with thee, and thy blessed Spirit, be ascribed as is most due, all honour, glory, praise, power, might, majesty, dominion, and heartie thanksgiving, the rest of this night following, and for evermore. Amen.

## A Prayer to be uſed at any time.

O Almighty, Eternall; moſt Glorious, and onely wiſe God, giver to them which want, comforter of them which ſuffer, and forgiver of them that repent; whom truly to know, is everlaſting life: We thy poore creatures acknowledge and confeſſe unto thee, who knoweſt the ſecrets and deſires of all hearts: that of our ſelves, we are not worthy to lift up our eyes to Heaven, much leſſe to preſent our ſelves before thy Majeſty with the leaſt confidence, that thou ſhouldeſt heare our prayers, or accept of our ſervices: but rather that thou ſhouldeſt take theſe our confeſſions, and accordingly condemne us to the loweſt place in Hell: for our continually abuſing thy mercy, and thoſe many meanes of grace, which in thy long-ſuffering thou haſt afforded for our reclayming. We are the curſed ſeed of rebellious Parents, we were conceived in ſinne, and borne the Children of wrath: And whereas thou mighteſt have executed thy fierce diſpleaſure upon us, ſo ſone as thou gaveſt us being; and ſo prevented our further dishonouring thee: we have inſtead of humbling our ſelves before thee our God, and ſeeking reconciliation with thy Majeſty: done nothing from our infancy, but added ſinne unto ſinne, in breaking every one of thine holy Lawes, which thou haſt given us as rules and directions to walke by, and to keepe us from ſinning. Yea, there is not one of thy righteous precepts, which we have not broken more times, and wayes, then we can expreſſe: ſo far have we been from a privative holineſſe, in reforming that which is evill; and a poſi-

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tive holinesse in performing that which is good: which thou mayest justly require of us, being we had once ability so to doe, if we had not wilfully lost it; for thou diddest forme us righteous and holy, had not we deformed our selves; whereas now like Satan, we can doe nothing else but sinne, and make others sinne too, who would not so sinne, but for us: for we have an Army of uncleane desires, that perpetually fight against our soules; whereby we are continually tempted, drawne away, and enticed through our owne concupiscence. Yea, thou knowest, that the heart of man is deceitfull above all things; and that the imaginations thereof, are onely, and continually evill. O the infinitely intricate windings and turnings of the darke Labyrinths of mans heart! who findes not in himselfe an indisposition of minde to all good, and an inclination to all evill.

And according to this our inclination, hath beene our practice: we have yelded our hearts as cages to entertaine all manner of uncleane spirits, when on the contrary we have refused to yeld them as temples for thine holy Spirit to dwell in. We have used all our wisedome, to commit the foolishnesse of sinne: our whole conversation hath beene to serve Satan, and fulfill the lusts of the flesh. We even sucke in iniquity like water, and draw on sinne as it were, with cart-ropes.

Neither is there any part, power, function, or faculty, either of our soules or bodies, which is not become a ready instrument to dishonour thee: for as our heart is a root of all corruption, a seed-plot of all sinne; so our eyes, are eyes of vanity; our eares, eares of folly; our mouthes, mouthes of deceit; our hands, hands of iniquity: and every part doth dishonour thee, which yet would be glorified

of thee. The understanding which was given us to learne vertue, is apt now to apprehend nothing but sinne; the will which was given us to affect righteousnesse, is apt now to love nothing but wickednesse; the memory which was given us to remember good things, is apt now to keepe nothing but evill things; for sinne (like a spreading leaprosie) is so growne over us, that from the crowne of our heads, to the soale of our feet, there is nothing whole therein, but wounds, and swellings, and soares full of corruption. Yea, our soules and bodies are even a very sinke of sinne; for like the common shoare, we have not refused to welcome any, the most loathsome pollutions: that either the world, our owne corruption, or the Devill at any time hath offered unto us.

Or, admit we are exempt from some evils, wee may thanke thee, and not our selves for it: for we are ready without thy restraining grace, to run out into all manner of enormities whatsoever: we are swift to all evill, but to all good immoveable; when we doe evill, we doe it chearefully, and quickly, and easily; but if we doe any good, we doe it faintly, and rawly, and slackly. When did we talke without vanity? when did we give without hypocrisie? when did we bargaine without deceit? when did we reprove without anger, or envy? when did wee heare without wearisomnesse? when did we pray without tediousnesse? such is our corruption, as if we were made to sinne, in deed, in word, or in thought. O the pride, passion, lust, envy, ignorance, awkwardnes, hypocrisie, infidelity, vaine thoughts, unprofitablenes, and the like; which cleaves to our very best actions! and how full of infirmity are our primest performances! for we have not done any one action

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legally justifyable all our dayes: neither can ought we doe, abide the examination of thy strict justice, untill it be covered with thy Sonnes righteousnesse, and the corruption thereof washed away in his most precious bloud. Yea, if thou shouldest behold these our prayers, as they be in themselves, without having respect unto us in Christ Jesus; they would appeare no better in thy sight, then a menstruous cloth.

Yet, miserable wretches as we are, we like our owne condition so well, that we are not willing to goe out of our selves unto thee; who wouldest new make us, according to the Image of thy Sonne: for by long custome, wee have so turned delight into necessity, that we can as willingly leave to live, as leave our lusts: yea, we love our sinnes so well, and so much above our soules, that (except thou change our hearts) we shall chuse to goe to Hell, rather then part with them. Thou hast used all manner of meanes to reclaime us, but nothing will serve; neither the menaces and terrours of thy Law, nor the precepts and sweet promises of thy Gospell can doe it: We are neither softned with benefits, nor broken with punishments; thy severity will not terrify us, nor thy kindnesse mollify us. No, thouldest thou send an Angel from the dead to warne us, all perswasions would bee in vaine, since we heare Moses and the Prophets, Christ and his Apostles daily, and are never the better.

True, O Lord, there is a maine reason of it, which we cannot now helpe; for naturally we have eyes and see not, eares and heare not, hearts and understand not. Yea, we are quite dead in sinne, untill thou doest boare our eares, soften our hearts, and breake in upon our consciences by the irresistible power of thy Spirit, and by going along with thy Word, shalt quicken our soules, and regenerate

the whole man anew: In the meanetime we are ready to receive all, and returne nothing but sinne and disobedience; wherein we more then abound: for, we have done more against thee this weeke, then we have done for thee ever since we were borne. And whereas the least of thy mercies, is greater then all the curtesies of men, we are not so thankefull to thee for them all, as we are to a friend for some one good turne.

Neither doe we alone lay the fault upon our inability, or want of supply from thee; but upon our owne perversnesse, and want of endeavour, and putting forth that strength and ability, which thou hast given us: for how long hast thou (O most gratious God) stood at the doores of our hearts; and how often hast thou knockt, when we have refused to open, and let thee in? And if at any time we have beene over-ruled by the good motions of thy holy Spirit, yet have we still returned (with the Dog) to our vomit, and (with the Sow) refused the cleare streames of thy Commandements, to wallow in the myre of our filthy sinnes: whereby wee have justly deserved, that thou shouldst have called us to an account in the dead of our sleepe, and have judged us to eternall destruction; and never have suffered us againe to have seene the light of the Sun: the remembrance of which, together with our other rebellions, when we rightly consider them, makes us even speechlesse like him in the Gospell: as neither expecting mercy, nor daring to aske it.

Howbeit, when we call to minde thy manifold mercies, shewed to Manasses, Paul, Mary Magdalen, the Theefe, and the Prodigall Sonne, with many others; who were no lesse vile then we, and who notwithstanding found thee more ready to heare, then they were to aske; and to give above what they durst presume to beggar: wee stay our selves, and receive some incouragement from the application of the merits of Christ Jesus; which thou

thou hast promised, shalt be a sufficient satisfaction for all our sinnes: and the rather, for that thou callest all that are weary and heavy laden, both for burthen of their sinnes unto thee; with promise that thou wilt ease them: and hast promised, that though our sinnes be as red as scarlet, thou wilt make them white as snow; and that thou wilt not the death of a sinner, but that he turne from his wickednesse and live: and that at what time soever a sinner doth repent him of his sinnes, from the bottome of his heart, thou wilt blot out all his wickednesse out of thy remembrance. And least we should yet be discouraged, thou who diddest no lesse accept the will of David, then the act of Solomon, hast further promised, that if there be but first a willing minde, thou wilt accept of us according to that which we have, and not according to that which we have not.

But forasmuch O Lord, as thou knowest, that it is not in man to turne his owne heart, unlesse thou dost first give him grace to convert; for thou, O Lord, must worke in us both the will and the deed: and being that it is as easie with thee to make us righteous and holy, as to bid us be such, O our God, give us ability, and willingnesse to doe what thou commandest, and then command what thou wilt: and thou shalt finde us ready to doe thy blessed will. Wherefore give to us, and increase in us all Christian graces, that we may know, and beleeve, and repent, and amend, and persevere in well doing. Create in us, O Lord, a new heart, and renew a right spirit within us: take away from us our greedy desire of committing sinne, and enable us by the powerfull assistance of thy grace, more willingly to obey thee in every of thy Commandements, then ever we have the contrary. Yea, let thy Spirit beare such rule in every one of our hearts, that neither Satan that fortune enemy, and roving Lyon, which seeketh to devoure us, may invade

inuade us; nor our owne concupiscence, that homebred traytor, may by conspiring with the world, worke the ruine and ouerthrow of our poore soules: but that all our wils which haue beene altogether rebellious, our hearts which haue beene the receptacles of vncleane spirits, and our affections which are altogether carnall; may be wholly framed according to thy holy and heauenly will. And that we may the better know how to auoyde the euill, and doe the good, let thy Word as a light, discouer vnto vs all the sleights and snares of our spirituall aduersaries: yea, make it vnto vs as the Star which led vnto Christ; and thy benefits like the Pillar, which brought to the Land of Promise; and thy Crosse like the Messenger, that compelled guests vnto the Banquet.

Giue vs, O Lord, to consider, that although sinne in the beginning seeme neuer so sweet vnto vs, yet in the end it will proue the bane, and ruine both of body and soule: and so assist vs with thy grace, that we may willingly part with our right eyes of pleasure, and our right hands of profit, rather then sin against thee, and wrong our owne consciences: considering that it would be an hard bargain, for vs to win the whole world, and lose our owne soules.

Blesse, preserve and keepe us, from all the temptations of Satan, the world, and our wicked hearts: from pride, that Lucifer-like sinne, which is the fore-runner of destruction; considering that thou resistest the proud, and giuest grace to the humble: from couetousnesse, which is the root of all euill; being taught out of thy Word, that the loue of money hath caused many to fall into diuers temptations, and snares, which drown them in perdition and destruction: from cruelty, that infernall euill, of which thou hast said, that there shall be iudgement merciles-

mercileſſe, to him that ſheweth not mercy: from hypocriſie, that ſinne with two faces, whoſe reward is double damnation; and the rather, becauſe wickednesſe doth moſt rankle the heart, when it is kept in, and diſſembled: and for that in all the Scriptures, wee reade not of an hypocrites repentance: from whoredome, which is a ſinne againſt a mans owne body, and the moſt inexcuſable; conſidering the remedy which thou haſt appointed againſt it: for the puniſhment whereof, the Law ordained death, and the Goſpell excludeth from the Kingdome of Heaven: from prophanation of thy Day, conſidering thou haſt ſaid, that whoſoever ſanctifieth it not, ſhall bee cut off from thy people; and diddeſt command that he ſhould be ſtoned to death, who onely gathered a few ſticks on that day: from ſwearing, which is the language of Hell; conſidering, that becauſe of oaths the Land doth mourne, and thou haſt threatned that thy curſe ſhall never depart from the houſe of the ſwearer: from drunkenneſſe, that monſter with many heads, and worſe then beaſt-like ſinne; which in thy Word hath many fearefull woes denounced againſt it: and the rather, for that it is a ſin (like the pit of Hell) out of which there is ſmall hope of redemption.

Finally, O Lord, give us ſtrength to reſiſt temptation, patience to endure affliction, and conſtancy to perſevere unto the end in thy truth; that ſo having paſſed our pilgrimage here, according to thy will, we may be at reſt with thee hereafter, both in the night of death, when our bodies ſhall ſleepe in the grave, and in the day of our reſurrection, when they ſhall awake to iudgement, and both bodies and ſoules enjoye everlaſting bliſſe.

Be

Be favourable to thy people every where; look downe in much compassion upon thy Militant Church, and every severall member thereof: blesse it in all places with peace and truth, hedge it about with thy providence, defend it from the mischievous designes, and attempts of thine, and her malitious enemies: let thy Gospell goe on and conquer, maugre all opposition; that Religion and uprightnesse of heart may bee highly set by with all, and all prophaneneſſe may bee trod under foot. More particularly, be mercifull to this sinfull Land; thy Servant, our dread Soveraigne; his Honourable Counsell; the Civill Magistrates, the painfull Ministers, the two Vniversities; those people that sit yet in darkenesse; all the afflicted members of thy Sonne. Lord, comfort the comfortlesse, strengthen the weak, binde up the broken hearted, make the bed of the sicke, be a father to the fatherlesse, and an husband to the widdow; cloath the naked, feed the hungry, visit the prisoners, releive the oppressed; sanctifie unto them all their afflictions, and turne all things to the best to them that feare thee.

Prosper the Armies that fight thy battles, and shew a difference betweene thy servants, and thine enemies, as thou didst betweene the *Israelites*, and the *Ægyptians*; that the one may be confirmed, and the other reclaymed.

These, and all other good things, which for our unworthinesse we cannot aske, vouchsafe to give us Lord unto thy servants, not for our sakes, but for thy mercies sake; and for thy Sonne our Saviour Jesus Christs sake, in whom thou art well pleased; and in whom thou wast fully satisfied upon the Crosse for our sinnes: who with thee, and the

Holy

Holy Ghoſt, liveth and reigneth ever one God, world without end.

Let thy mighty hand, and out-ſtretched arme, O Lord, be ſtill our defence; thy mercy and loving kindneſſe in Jeſus Chriſt thy deare Sonne, our ſalvation; thy true and holy Word our inſtruction; thy grace and holy Spirit our comfort, conſolation, illumination, and ſanctification, now and for ever. Amen.

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*Babes that are inexpert in the Word of righteouſneſſe, are as milke: But ſtrong meate belongeth to them that are of full age.* Heb. 5. 13, 14.

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THE

# THE STATE OF A CHRISTIAN, lively set forth by an Allegorie of a Shippe under Sayle.

Prov. 31. 14. Job 9. 26. Isay 25. 1. Rev. 8. 9.

MY body is the *Hull*, the *Keele* my backe, my Necke the *Stem*, the *Sides* are my Ribbes, the *beames* my bones, my flesh the *planks*, Gristles and ligaments are the *Pinnes* and *knee-timber*; Arteries, veynes, and sinewes, the *severall seames* of the Ship, my blood is the *ballast*, my heart the *principall Hold*, my stomack the *Cook-roome*, my Liver the *Cisterne*, my Bowels the *Sinke*, my Lungs the *Bellowes*, my Teeth the *Chopping-knives* (except you divide them, and then they are the 32. *points of the Sea-card*, both agreeing in number;) Concoction is the *Caldron*, and hunger the *Salt* or *Sawce*, my belly is the *lower Decke*, my Kidnyes *Close Cabbins*, or receptacles; my thighes are *long Galleries* for the grace of the Ship, my armes and hands the *Cranbookes*, my Midriffe is a large Partition, or *Bulk-head*; within the circumference of my head is placed the *Steeridge roome*, and *chiefe Cabbins*, with the *Round house* where the *Master* lyeth; and these

theſe for the more ſafety and decency, are incloſed with a double fence; the one *Dura mater*, ſomething hard and thicke; the other *Pia mater*, very thinne and ſoft, which ſerveth inſtead of hangings: The eares are two doores or *Seuttles*, fitly placed for entertainment; the two Eyes are *Caſements* to let in light, under them is my mouth the *Stowidge* or *Stewards roome*, my lippes are *Hatches* for receit of goods, my two Noſtrils ſerve as *Gratings* to let in ayre; at the one end ſtands my chin, which is the *Beakehead*; my forehead is the *upper decke*, all which being *trimmed* with my fat inſtead of *pitch*, and haire inſtead of *Oakham*, are *coloured* with my skinne.

The *fore-decke* is humility, the *ſtearne* charity, active obedience the *ſayles*; which being *boyſed* up with the ſeverall *Yards*, *Halliers*, and *Bowlings* of holy precepts and good purpoſes, are let downe againe by ſickleneſſe, faintings, and inconſtancy; Reaſon is my *Rudder*, experience the *Helme*, hope of ſalvation my *Anchor*, paſſive obedience the *Capſtaine*, holy revenge the *Cat* and *Fiſh* to *hawle* the *ſheate Anchor*, or *laſt hope*; feare of offending is the *buoy*, vertues are the *Cables*, holy deſires, and ſodaine ejaculations the *ſhrouds*; the zeale of Gods glory is my *Main-maſt*, premeditation the *fore-maſt*, deſire of mine owne ſalvation the *Mizen-maſt*, ſaving knowledge the *Bolſprit*, Circumſpection a *ſounding line*, my *Light* is illumination, Juſtice is the *Card*, Gods Word the *Compaſſe*, the meditation of lifes brevity a *Fore-houre-glaſſe*, Contemplation of the Creatures the *Croſſe-ſtaffe* or *Jacobs ſtaffe*, the Creede a *Sea-grammar*, the life of Chriſt my *Load-ſtarre*, the Saints falls are *Sea-markes*, Good examples *Land-markes*, Repentance *Pumps* out the ſinke of my ſinnes, a good Conſcience keepes

keepes me *cleane*, imputative righteousnesse is my *Flagge*, having this *Motto* (BEING CAST DOWNE WE PERISH NOT) The *Flag-staffe* is sincerity, the Shippe is *victualled afresh* by reading, hearing, receiving; Bookes are *Long-boates*, Letters are little *Sciffes* to carry and re-carry my spirituall *merchandize*, Perseverance is my *speed*, and Patience my *ame*, my *fire* is lust, which will not be cleane extinguished; full feeding and strong drinke is the *fuell* to maintaine it, whose *flame* (if it be not suppreſt) is jealousie, whose *sparkes* are evill wordes, whose *ashes* is envy, whose *smoake* is infamy; Lascivious talke is as *flint* and *steele*, Concupiscence as *tinder*, opportunity is the *match* to light it, Sloath and idlenesse are the *Servants* to prepare it.

The Law of God is my *Pilot*, Faith my *Captaine*, Fortitude the *Master*, Chastity the *Masters mate*, my will the *Coxen*, Conscience the *Preacher*, Application of Christs death the *Chirurgion*, Mortification the *Cooke*, Vivification the *Calker*, Selfe-denyall is an *Apprentice* of his, Temperance the *Steward*, Contentation his *Mate*, Truth the *Purser*, Thankefulnesse the *Pursers mate*, Reformation the *Boatswaine*, The 4. humors, Sanguin, Choler, &c. are the *Quarter-masters*, Christian vigilancy undertakes to supply the office of *Starbord* and *Larbord* watch; Memory is *Clerke* of the *Checke*, Assurance the *Corporall*, the *Armour* Innocency, the *Mariners* Angels, Schismaticks are *searchers* sent aboard; my understanding as *Master Gunner* culls out from those two *Budgecaskes* of the New and Old Testament, certaine threats and promises, which is my onely *Powder* and *Shot*; and with the assistance of the *Gunners mate*, holy anger against sin, *chargeth* my tongue, which like to a *Peece of Ordnance* shootes

shootes them to the shame and overthrow of my spirituall *Adversaries*.

My *Noble Passengers* are Joy in the Holy Ghost, and the peace of Conscience, whose *retinue* are divine graces; my *ignoble*, or rather *mutinous passengers* are worldly cogitations and vaine delights, which are more then a good many; besides some that are *arrant theeves* and *traytors*, namely pride, envy, prejudice; but all these I'le bid farewell when I come to my journeys end, though I would, but cannot before.

Heaven is my *Country*, where I am registred in the Booke of life; my *King* is *Jehovah*, my *tribute* Almes-deeds, *they which gather it* are the poore; Love is my Countries *badge*, my *language* is holy conference, my *fellow companions* are the Saints.

I am poore in performances, yet rich in Gods acceptation; The foundation of all my good, is Gods free Election; I became bound into the Corporation of the Church, to serve him in my baptisme; I was inrolled at the time when he first called me; my freedome is Justification, it was purchased with the bloud of Christ, my evidence is the earnest of his Spirit, my priviledges are his sanctifying Graces, my Crowne (reserved for me on high) is Glorification.

My *Maker* and *Owner* is God, who *built* me by his Word, which is Christ; of earth, which was the *materiall*: he *fraught* it with the essence of my soule, which is the *Treasure*; and hath set me to *sayle* in the *Sea* of this world, till I attaine to the *Port* of Death, which letteth the terrestriall part into the *harbour* of the grave, and the celestiall into the Kingdome of Heaven; in which *voyage* conveniency of estate is as *Sea-roome*, good affections serve as a *tyde*, and

prayer as a *prosperous gale a winde*, to helpe forward.

But innumerable are the *impediments* and *perils*, for here I meet with the proffers of unlawfull gaine, and sensuall delights as so many *Syrens*; the bayes of prosperity (as *high bankes*) on the right hand or *weather-shoare*, and there with evill suggestions, and crabbed adversity (as *Rocks*) on the left hand, or *Lee-shore*, ready to *split* me; the feare of Hell, like *quicke-sands*, threatens to swallow me; Originall sinne, like weeds, clogge me; and actuall transgressions like so many *Barnacles*, hang about me: yea, every sinne I commit *springs* a new *leake*; my senses are as so many *stormes* of *raine*, *haile*, and *snow*, to sinke me; lewd affections are *roaring billowes* and *waves*; selfe-confidence, or to rely upon any thing but divine assistance, is to *lose the Boltsprit*; Restitution is heaving goods *overboard* to save the Ship; Melancholy, is want of *fresh-water*; the scoffes of Atheists, and contempt of Religion in all places, is a notable *becalming*; the lewd lives, and evill examples of the most, a *contagious aire*; Idlenesse *furres it*, and is a shrewd *decay*, both of *Hull* and *Tackling*. "Moreover saylingalong, and "keeping watch, (for they that are Christs friends, "you know, must looke for all they meet to be their "*enemies*) we no sooner looke up, but presently we "ken *a man of warre*, and then we must be for warre "too, and provide for a *skirmish*.

"Now the *Gallyon* that hath our *Pinnace in chase*, "and alwayes watcheth for advantages to surprise "it, is the *Piracy* of Hell, the *Synagogue* of Satan, "her *fraight* is Temptations and Persecutions, with "all the *Engines of mischiefe*; in which the Devill "is *Master*, malice the *Masters mate*, cruelty the

*Captaine*,

*Captaine*, Murder the *Cooke*, Flattery the *Caulker*, Prophaneneſſe a *Quarter-maſter*, Ryot the *Steward*, Never-content his *mate*; Pride the *Cockſwaine*, Superſtition the *Preacher*, Hypocriſie the *Boatſwain*, Covetouſneſſe the *Purſer*, Luſt the *Swabber*, Fury the *Gunner*, Preſumption the *Corporall*, Sedition the *Trumpeter*, Drunkenneſſe the *Drummer*, Vices are the *Sayles*, Cuſtome the *Main-maſt*, Example of the multitude the *Fore-maſt*, Luſts and paſſions the *Cables*, Blindneſſe of minde the *Rudder*, Hardneſſe of heart the *Helme*, the wiſedome of the fleſh the *Card*, the myſtery of iniquity the *Compaſſe*, the five ſenſes, or if you will, ſcoffing Atheiſts, prophane fowle-mouthed drunkards, and all the rabble of Hell, are the *Mariners*; lewd affections the *Paſſengers*, little conſcience the *Load-ſtarre*; ſhe hath *two Tyre of great Ordnances planted in her*, hereſie, and irreligion, (being either for a falſe God or none) Oathes, Blaſphemy, and Curſes, are the *Powder* and *Shot*, which they ſpit againſt all that worſhip the Lambe, or fight under the enſigne of faith; her *Armour* is carnall ſecurity, the *Flag in her top* is infidelity, the *Motto* (*There is no God but Gaine*;) Her *ballaſt* which keepes her upright, is ignorance; moſt of her *Tackling* ſhe has from *Rome*; Antichriſt as *Pilot ſteares* her in ſuch a *courſe*, that ſhe goes on ſwiftly, proudly, ſecurely, ſcorning & ſcoffing (*Senacherib*-like) to heare that any Lord ſhould deliver this poore *Pinnace* out of her hands; yet in the ſequell this ſilly *Pinke* having the *inſurance* of Gods omnipreſence, findes not onely *ſuccour* from the Stock of the Churches prayers, which like another *Merchant man* comes in to the *reſcue*; but likewiſe that Gods Almighty power and providence is neare at hand, as a ſtrong *Caſtle*

of defence to free her, whereby she *escapes*, even as a Bird out of the snare of the Hunter, to praise the Lord, who hath not given her as a prey unto their teeth, that would have swallowed up all quicke; but delivered her from such swelling waters, flouds of affliction, and streames of persecution, as else had gone over her, and even drowned her soule; as it is *Psalme* 124. while this great *Gallion* (though it seeme like that *Invincible Armado*) *flyes*, and (*having no Anchor*) when the *stormes* of Gods wrath *arise*, *down shee sinkes* to desperation, and perisheth in the bottomlesse pit, or burning lake of fire and brimstone; where wee'le leave her, to receive a just recompence of reward.

*Decemb.* 4.
1640.

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*I have transiently found* (*in making up the* Index) *some literall mistakes, points misplaced, &c. which in viewing of the proofes escaped me, though obvious enough: and I doubt not but the Reader may finde others, when perhaps hee shall not finde the very same; yet none are* (*I hope*) *of such consequence, as to a charitable or intelligent Reader, shall need an* Errata.

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FINIS.

# COUNTER POYSON:

## OR,

# SOVERAIN ANTIDOTE AGAINST ALL GRIEFE.

AS ALSO,

The Benefit of Affliction; and how to Husband it so, that the weakest Christian (with blessing from above) may be able to support himself in his most miserable Exigents.

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Extracted out of the choisest Authors, *Ancient and Moderne, both Holy and Humane.*

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*The Second Edition, corrected and much inlarged*

By R. YOVNG.

*All that will live godly in Christ Jesus, shall suffer Persecution*, 2. Tim. 3. 12.

LONDON,

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to *drinke it away*, and so make *haſt* to diſpatch both *Body* and *Soule* at once: that will runne on *high battlements*, gallop downe *ſteep hils*, ride over *narrow Bridges*, walke on *weake Ice*, and never thinke what *if I fall*, but what *if I paſſe over* and fall not.

No, he is not *thus feareleſſe*, for this is *preſumption*, and *deſperate madneſſe*, not that courage and *fortitude* which ariſeth from *faith*, and the true *feare of God*; but from *blindneſſe* and invincible *ignorance* of their owne eſtate: as what thinke you? would any man put his *life to a venter*, if he knew that when hee dyed he ſhould preſently *drop into hell*? I thinke not. But let the *beleeving Chriſtian* (who knowes hee hath a *place reſerved* for him in *Heaven*) have a *warrant from Gods Word*, you cannot name the *ſervice*, or *danger* that he will ſtick at. Nor can he lightly faile of *ſucceſſe*. It is obſerved that *Trajan* was *never vanquiſhed*, becauſe he never undertooke *warre* without *juſt cauſe*. In fine, as he is *moſt feareſull* to offend, ſo hee is *moſt courageous* in a good cauſe; as abundance of examples witneſſe, whereof I'le but inſtance two, for *the time would be too ſhort to tell of Abraham, and Moſes, and Caleb, and David, and Gideon, and Barack, and Sampſon, and Jephtha, and many others*; of whom the *Holy Ghoſt* gives this generall *teſtimony*, that *by faith, of weake they were made ſtrong, waxed valiant in Battell, turned to flight the Armies of the Aliants, ſubdued Kingdomes, ſtopt the mouthes of Lyons, quenched the violence of the fire, &c. Heb.* 11. 22. to 35. Nor will I pitch upon *Joſhua*, whom neither *Cæſar*, nor *Pompey*, nor *Alexander the Great*, nor *William the Conqueror*, nor any other ever came neare, either for *valour* or *victories*: but even

*Jonathan*

*Jonathan before*, and the *Martyrs after Christ*, shall make it good. As what thinke you of *Jonathan*, whom neither *steepnesse of Rocks*, nor *multitude of enemies*, could *discourage*, or *disswade* from so unlikely an *assault*: Is it possible if the *divine power of faith*, did not *adde spirit, and courage*, making *men* more than *men*, that *two* should dare to thinke of *encountring* so many *thousands*, and yet behold *Jonathan* and his *Armour-bearer put to flight, and terrified the hearts of all the Philistims, being thirty thousand Charrets, sixe thousand Hose-men, and Foot-men like the sand of the Sea shore*, 1 *Sam.* 14. 15. O divine power of *faith*, that in all *attempts* and *difficulties* makes us more than men, and regardes no more *Armies of adversaries*, than *swarmes of flyes*.

A *naturall man* in a project so unlikely, would have had many *thoughts of discouragement*, and strong reasons to disswade him, but his *faith dissolves impediments*, as the *Sunne* doth *dewes*; yea, he *contemnes all feares*, over-lookes all *impossibilities*, breakes through all *difficulties* with a resolute *courage*, and flyes over all *carnall objections* with *celestiall wings*; because the *strength of his God*, was the ground of *his strength in God*.

But secondly, to shew that their *courage* is no lesse *passive*, then *active*; looke upon that Noble *Army of Martyrs*, mentioned in *Ecclesiasticall History*, who went as *willingly*, and *cheerefully* to the *stake*, as our *Gallants* to a *Play*; and leapt into their *beds of flames*, as if they had beene *beds of Downes*: yea, even *weake women*, and *young striplings*, when with *one dash of a pen*, they might have beene *released*. If any shall yet doubt which of the two (the *Religious* or *Prophane*) are most *valiant* and *couragious*; let them looke upon

the

the demeanor of the *twelve Spyes*, *Numbers* the 13. and 14. Chapters; and obſerve the *difference* between the *two faithfull*, and true hearted, and *the other ten*: then will they conclude, that *Piety* and *Religion* doth not make men *Cowards*; or if it doe, that as there is *no feaſt to the Churles*, ſo there is *no fight to the Cowards*. True, they are *not ſoone*, *nor eaſily provoked*; but all the better, *the longer the cold fitt* in an Ague, *the ſtronger the hot fitt*.

I know *men of the Sword* will be loth to allow of this Doctrine: but *truth is truth*, *aſwell when it is not acknowledged*, *as when it is*: and *experience* tells us, that he who feares not to *doe evill*, is alwayes afraid to *ſuffer evill*. Yea, the *Word of God* is expreſſe; that none can be *truly valorous*, but ſuch as are *truly religious*. *The wicked fly when none perſueth*, *but the righteous are as bold as a Lyon*: *Prov.* 28. 1. The reaſon wherof is, *If they live*, they know by whom they *ſtand*; *if they dye*, they know for whoſe ſake *they fall*.

But what ſpeake I of their not *fearing death*, when they ſhall not feare even *the day of Judgement*, 1 *John* 4. 17. Haſt not thou O *Saviour* bidden us *when the Elements ſhall bee diſſolved*, *and the Heavens ſhall bee flaming about our eares*, *to lift up our heads with joy*, *becauſe our redemption draweth nigh*, *Luke* 21. 25. to 29. Wherefore ſaith the *valiant beleever*, come *death*, come *fire*, come *whirlewind*, they are worthy to bee *welcome* that ſhall carry us to *immortality*. Let *Pagans* and *Infidels* feare *death*, ſaith Saint *Cyprian*, who never feared *God* in their *life*, but let *Chriſtians* goe as *travellers* unto their *native home*; as *Children* unto their *loving Father*; willingly, *joyfully*. Let ſuch *feare to dye*, as have no *hope to live* a better life; well may the

the *brute beasts* feare *death*, whose *end of life* is the *conclusion of their being*: well may the *Epicure* tremble at it, who with his *life* looketh to lose his *felicity*: well may *ignorant* and *unrepentant* sinners quake at it, whose *death* begins their *damnation*: well may all those make much of *this life*, who are not sure of a *better*; because they are conscious to themselves that this *dying life* will but bring them to a *living death*; they have all *sowne in sin*, and what can they looke to *reape*, but *misery*, and *vanity*; sin was their *traffique*, and griefe will be their *gaine*; detestable was their *life*, and damnable will be their *decease*.

But it is otherwise with the *godly*, they may bee *killed*, but cannot be *hurt*; for even *death* that *fiend*, is to them a *friend*; like the *Red Sea* to the *Israelites*, which put them over to the *Land of Promise*: while it *drowned their enemies*. It is to the *faithfull* as the *Angels* were to *Lot*, who snatcht him out of *Sodome*, while the rest were consumed with *fire* and *brimstone*. Every *beleever* is *Christs* betrothed *Spouse*, and *death* is but a *messenger* to bring her home to her *husband*: and what chaste or *loving Spouse*, will not earnestly desire the *presence of her Bridegroome*, as Saint *Austin* speakes. Yea, the *day of death* to them, is the *day of their Coronation*: and what *Princely heire* does not long for the *day of his installment*, and rejoyce when it comes. Certainly it was the *sweetest voyce* that ever the *Theefe heard* in this life, when *Christ* said unto him, *this day shalt thou be with me in Paradise*, *Luke* 23. 43. In a word, as *death* to the *wicked*, puts an end to their *short joyes*, and begins their *everlasting sorrowes*: so to the *Elect*, it is the *end of all sorrow*, and the *beginning of their everlasting joyes*.

The end of their *sorrow*; for whereas complaint of *evils*

*evils past*, sence of *present*, and feare of *future*, have *shared our lives* amongst them; *death* is

1. A *Supersedius for all diseases*; the *Resurrection* knowes no *imperfection*.

2. It is a *writ of ease*, to free us from *labour*, and *servitude*; like *Moses*, that delivered *Gods people* out of *bondage*, and from *brick-making* in *Ægypt*.

3. Whereas our *ingresse* into the world, our *progresse* in it, our *egresse* out of it, is nothing but *sorrow*, (for we are borne *crying*, live *grumbling*, and die *sighing*) death is a *medicine*, which drives away all these, for we shall rise *triumphing*.

4. It shall revive our *reputations*, and cleere our *names* from all *Ignominie*, and *reproach*; yea, the more *contemptible here*, the more *glorious hereafter*. Now a very *duellist* will goe into the *field* to seeke *death*, and finde *honour*.

5. *Death* to the *godly* is as a *Gaole delivery*, to let the *Soule* out of the *Prison* of the body, and set it *free*.

6. *Death* frees us from *Sinne*, an *Inmate* that (spite of our teeth) will Roust with us, so long as *life* affords it *house-roome*: for what is it to the *faithfull*, but the *funerall of their vices*, and the *resurrection of their vertues*.

And thus we see, that *death* to the Saints is not a *penalty*, but a *remedy*; that it acquits us of all our *bonds*, as *sickenesse*, *labour*, *sorrow*, *disgrace*, *imprisonment*, and (that which is worse than all) *sin*; that it is not so much the *death of nature*, as of *corruption*, and *calamity*. But this is not half the good it doth us; for it delivers us *up*, and let us *into* such *Joyes*, as *eye* hath not seene, nor *eare* heard, neither hath entred into the *heart* of man to conceive: 1 *Cor.* 2. 9. Yea, a man may aswell

as well with a *coale*, paint out the *Sunne* in all his *splendor*, as with his *pen*, or *tongue* expresse; or with his *heart* (were it as deepe as the *Sea*) conceive, the fulnesse of those *joyes*, and sweetnesse of those *pleasures*, which the Saints shall enjoy at *Gods right hand for evermore*: *Psal.* 16. 11. *In thy presence is the fulnesse of joy, and at thy right hand are pleasures for evermore.* For quality, they are *pleasures*; for quantity, *fulnesse*; for dignity, at *Gods right hand*; for eternity, for *evermore*: and *millions* of yeares *multiplyed* by *millions*, make not up *a minute* to this *eternity*.

Our dissolution is nothing else but *eterni natalis*; the birth-day of *eternity*, (as *Seneca* calls it, more truly than he was aware) for when we are *borne*, we are *mortall*; but when we are *dead*, we are *immortall*: yea, even their *mortall wounds* make the *sufferers immortall*; and presently transport us from the *contemplation* of felicity, unto the *fruition*. Whereas if the *corne* of our *bodies* be not cast into the *earth* by death, we can have none of this *increase*: which is the reason, first, that we *celebrate* the memory of the *Saints*, not upon their *birth-dayes*, but upon their *death-dayes*; to shew how *the day of our death*, is better than *the day of our birth*: And secondly, that many Holy men have *wisht for death*; as *Jeremy*, *Job*, *Paul*, *&c.* As who can either *marvaile*, or *blame* the desire of advantage: for the *weary traveller* to long for rest, the *prisoner* for liberty, the *banished* for home; it is so *naturall*, that the contrary disposition were *monstrous*.

And indeed it is our *ignorance*, and *infidelity*; at least our *impreparation*, that makes *death* seeme other than *advantage*. And looke to it, for he hardly mournes for the *sinnes of the time*, who longes not to be freed from *the time of sinne*: he but *little loves* his Saviour,

who is not *willing to goe unto him:* and is too fond of *himselfe*, that would not goe *out of himselfe* to *God*.

True, he that *beleeveth* will not make *haste*; *Isay* 28. 16. that is, he will not goe out by a *back doore*; seeke redresse by *unlawfull meanes*, for though *here* he hath his *paine*, and in *Heaven* hee lookes for his *payment*, yet hee will not make *more haste than good speed*. Though he *desires* to be *dissolved, and to be with Christ, which is best of all: Phil.* 1, 23, 24. Yet he is *content* to *live*, yea, hee *lives patiently*, though hee *dyes joyfully*: In his *wisedome* hee could chuse the *gaine of death*, but in his *obedience* he refuseth not the *service of life:* and it is to be feared, that *God* will *refuse* that *soule*, which leaves the *body* before himselfe *calls for it*: as *Seneca* speaks like a Divine.

Now, what are we to *learne* from this *double lesson*, but a *twofold instruction*; Is a *calling* a good *warrant*, and can it not want *danger* to goe *unsent*; is *death to the godly* no other then the *Brazen Serpent to the Israelites*; which was so farre from *hurting them*, that contrarily it *healed them*. And wouldst thou not feare *death*; (for to *labour not to dye* is *labour in vaine*, and *Kings* in this, are *Subjects.*)

First, *looke through death at glory*, as let but the unfolded *heavens* give way to *Stevens eyes*, to behold *Christ* in the *glory* of his *Father:* how willing is he to ascend by that *stony passage*, *Acts* 7. 56. 59.

Secondly, *feare* to commit the *least sinne*, which is forbidden by *so great a God*, and suffered for, by *so loving a Saviour*.

Now *God* hath so farre forth *forbidden revenge*, that he hath *forbidden all kinde of hatred*, and *malice*; for the *Law* in every Commandement is *spirituall*, and

and bindes *the heart* aſwell as *the hand*; and to thy power thou haſt *ſlaine* him, whom thou *hateſt*: he is *alive*, and yet thou haſt *kil'd* him, ſaith S. *Auguſtine*: and therefore theſe two, *hatred*, and *murther*, are coupled together as *yoake-fellowes*, in that long *Teame* of the *fleſhes* beaſtly *workes*, *which draw men to perdition*: *Rom.* 1.29. *Gal.* 5.21. and wherein doe they differ, but as the *Father* and the *Sonne*, or as *Devill* and *evill*, onely in a letter. Yea, ſaith *Chriſt*, in the places before coated, *Love your enemies*, *doe well to them that hate you*, *overcome evill with good*, &c. *Luke* 6.27. *Rom.* 12. 21. Be ſo farre from ſnatching *Gods weapon* out of his *hand*, that you rather maſter *unkindneſſe*, with *kindneſſe*.

And as this is *Gods word*, ſo *hearing* what the word ſpeakes, is an *eare-marke of Chriſts ſheepe*, as witneſſeth the chiefe *ſheepheard*; *John* 8. *He that is of God*, *heareth Gods word*: and he is of an uncircumciſed *eare*, and one of the Devils *Goates*, that wants this *marke*: for he *heareth it not*, *becauſe he is not of God*, *Verſ.* 47. Wherefore *lay it to heart*, loſe not the priviledge of *Gods protection*, by an *unwarrantable* righting of thy ſelfe: Doe not like the *Foole*, that *leapt into the water*, *for feare of being drowned in the Boat*. But above all feares, *feare him which after he hath kil'd*, *hath power to caſt into hell*: *Luke* 12. 5. compare the *preſent* with the *future*, the *action* with the *reward*; thinke thou ſeeſt beyond *pleaſing* thy *appetite*, and doing thine owne will, *ſinne againſt God*: beyond that, *death*; beyond *death*, *judgement*; beyond *judgement*, *hell*; beyond that, *no limits* of *time*, or *torments*; but all *eaſeleſſe*, and *endleſſe*. Thou cryeſt, *God be merciſull to me*; but be thou alſo *merciſull to thy ſelfe*: Feare *God*, feare *ſinne*, and feare *nothing*; for *ſinne is the ſting of*

*all troubles*: pull out the *ſting*, and deride the *malice* of the *Serpent*. Yea, have but *Gods warrant* for what thou goeſt about, and then let *death happen*, it ſhall not *happen amiſſe*; for the aſſurance of *Gods call* and protection, when a mans actions are *warranted by the Word*, will even *take away the very feare of death*: for *death* (as a Father well notes) *hath nothing terrible, but what our life hath made ſo*. He that hath *lived well*, is ſeldome unwilling to dye; *life or death is alike welcome unto him*; for hee knowes, *whiles hee is here*, God will *protect him*; and *when hee goes hence*, God will *receive him*. I have ſo behaved my ſelfe (ſaith Saint *Ambroſe* to the *Nobles of Millaine*) that I am not *aſhamed* to live; neither having *ſo good a Lord*, am I *affraid to dye*. And old *Hilarion*, theſe ſeaventy yeares and upwards, thou haſt *ſerved the Lord*; therefore now *goe forth my ſoule with joy, &c.* Whereas he that hath *lived wickedly*, had *rather loſe any thing, even his ſoule, than his life*: whereby hee *tels us*, though his *tongue expreſſe it not*, that hee expects a worſe eſtate *hereafter*. How oft doth guiltineſſe make one *avoid*, what another would *wiſh* in this caſe? Yea, *death* was much *facilitated* by the *vertues* of a well-led life, even in the *Heathen*. *Phocion* being condemned to *dye*, and the *executioner* refuſing to doe his *office*, unleſſe he had twelve Drachmes *paid* him in hand; *Phocion* borrowed it of a *friend*, and gave it him: *ne mora fieret morti*. Againe, *Cato* was ſo reſolute, that he told *Ceſar*, hee feared his *pardon*, more than the *paine* he threatned him with. And *Ariſtippus*, as I take it, (though I may be miſtaken) told the *Saylers* (that wondred why *he* was not, as well as *they*, afraid in a *ſtorme*) that the *oddes* was much; for they feared the *torments due to a wicked life*, and he expected the *reward of a good one*. Its a

*ſollid*

*ſollid* and *ſweet reaſon*, being rightly *applyed*. *Vice* drawes *death* with a *horrid looke*, with a *whippe*, and *flames*, and *terrors*, but ſo doth not *vertue*. Whence it was that *death* was *ugly* and *fearefull* unto *Cicero*; *wiſhed* for, and *deſired* of *Cato*, and *indifferent* to *Socrates*.

*Objection.* But a *violent* and painefull *death*, is by farre more *terrible* and *intollerable* then a *Naturall*.

*Anſwer.* Seldome have the *Martyrs* found it *ſo*, but often the *contrary*; which made them *kiſſe the wheele* that muſt *kill them*, and thinke the *ſtayres of the ſcaffold* of their Martyrdome, but ſo many *degrees of their aſcent to glory*. Beſides *Elias* his *fiery Chariot*, or they which ſtoned *Steven*, tooke no more from them, than an *ordinary ſickneſſe* did from *Lazarus*; and let *death* any way *crumble* the *Body* to *duſt*, the *Reſurrection* ſhall *reſtore* it whole *againe*. Indeed if wee *live* (and *God* by ſome *lingring ſickneſſe*, ſhall in mercy ſtay, till we *make us ready*) we ſhall *doe well*, but if we *dye* as the *Martyrs* did, halfe *burnt*, and halfe *blowne up*, we ſhall doe *better*. And thus much to prove that the godly indure *reproaches* and *perſecutions* patiently, becauſe *God hath commanded them* ſo to doe.

## CHAP. XXX.

*That they are patient in suffering of wrongs, for Gods glory.*

3. THe *Children of God are patient* in suffering *wrongs*, for *Gods glory*; lest *Philosophy* should seeme more operative in her Disciples, than *Divinity* in hers; lest *nature* and *infidelity* should boast it selfe against *Christianity*. It is a saying of *Seneca*, *He that is not able to set light by a sottish injury, is no Disciple of Phylosophy*. And the examples before rehearsed shew, that *Socrates*, *Plato*, *Aristippus*, *Aristotle*, *Diogenes*, *Epictetus*, *Philip of Macedon*, *Dion of Alexandria*, *Agathocles*, *Antigonus*, *and Cæsar*, were indued with *rare* and *admirable patience*; whereunto I will adde foure other examples: *Philip* of *Macedon* asking the Embassadours of *Athens* how he might most pleasure them; received this answer, *It were the greatest pleasure to Athens that could be, if you would hang your selfe*; yet was not moved a jot, for all his *might* was answerable to his *patience*: why? hee cared not so much to *revenge the evill*, as to *requite the good*.

*Polemon* was not so much as appalled at the *byting of a Dog* that tooke away the brawne or *calfe of his leg*; nor *Harpalus* to see two of his *Sonnes* laid ready

dreſt

dreſt in a *ſilver Charger*, when *Aſtiages* had bid him to *Supper*. And laſtly, when it was told *Anaxagoras* (from the *State*) that he was *condemned to dye*, and that his *Children* were already *executed*, hee was able to make this anſwer, *As touching*, ſaid he, *my condemnation, nature hath given like ſentence both of my condemners and me; and as touching my children, I knew before that I had begot mortall creatures.* But what of all this? Let every naturall man know, that *a continued patience* may be *different from* what is *goodneſſe*: for as *Auſtin* well, there is *no true vertue*, where there is *no true Religion*; neither is it a *naturall meekneſſe* which proceeds from *a good conſtitution*, nor a *morrall meekeneſſe* which proceeds from *good education*, and breeding; but *ſpirituall meekneſſe* which is a *fruit of the Spirit*, *Galat.* 5.22. to 25. That is the *ſubject of our diſcourſe* and will carry away the *bleſſing*.

But to give them the utmoſt *advantage*, let the *vertues* of all theſe *Philoſophers* bee *extracted* into one *Eſſence*, and that *ſpirit* powred into *one man* (as *Zeuxis* pourtraying *Juno*, choſe the five Daughters of *Croton*, out of all the *Agrigentine Virgins*, that from theſe ſeverall *perfections*, he might compoſe one excellent, and moſt *beautifull picture*:) Yet this *Philoſopher* muſt bee acknowledged to fall *ſhort* of a compleat *Chriſtian* guided by the *Spirit of God*. Or if you will gather out of Hiſtories the *magnanimity of Hector*, of *Alexander*, of *Caſar*, of *Scipio*, and of *Seavola*, put them to the reſt; yet for *patience* and *conſtancy*, they come not neare that one preſident laid downe in the example of that holy man *Job*, and other *ſervants of God* in ſucceeding ages; and that in *five* maine *particulars*.

1 One notable *difference* betweene the *patience of a Philosopher* and a *Christian*, is, They lacked a *pure heart*, truly *sanctified* by the *Holy Ghost*, which is the *Fountaine* of all well doing. Now if the *Fountaine* be *corrupt*, the *streames* cannot be *pure*; but the best of them were but in the *state of nature* unregenerate, and consequently *unreconciled to God in Christ*, and so *enemies* to him, *Rom.* 5. 10. And our *persons* must first be *justified*, and accepted of *God*, before our *actions* can please him: as of necessity the *Tree* must be good, before it can bare good *fruit*. Yea, saith our *Saviour*, as the *Branch cannot bare fruit of it selfe*, except it *abide in the Vine*, *no more can ye*, *except you abide in me*, *John* 15. 4. *Christian vertues* are not naturall; a man is no more borne with *Grace in his Soule*, than with *Apparrell on his Back*.

Againe, the best of our *Workes* are *imperfect*, and mingled with corruptions; and therefore cannot abide the examination of *Gods exact justice*; till they be covered with *Christs righteousnesse*, and their corruption washed away with his most *precious blood*. Neyther can those workes *please God*, which are *done without* him: for as it will be no excuse before *God*, when the *matter* of the worke is *ill*, to plead the *goodnesse* of the *heart*: So, neither when the *heart* is *nought*, to pleade that the *matter* of the worke is *good*; as many notable examples prove, namely the *Jewes* urging *God* with their *fasting Isay* 58. and yet sent away empty. And those *reprobates*, *Matth.* 7. who alleadge there *Preaching* in Christs name, *casting our Devils*, *&c.* but receiving that fearefull answer, *depart from me yee workers of iniquity*, *I know you not*. As also *Caine*, whose *outward workes*

*workes* in ſacrificing, were *the ſame* with his *brothers*; and yet Saint *John* ſayes, *Cains* workes were *euill*, and his *brothers good*: which may ſerve to comfort *poore Publicans*, and confound all *proud Phariſees*, as Saint *Auſtin* obſerves: *qui viret in foliis venit a radicibus humor.*

2. As the *Chriſtian beares injuries patiently*, ſo hee doth it and all other performances in *knowledge* of, and in *obedience* to Gods *word* and *Commandement*; which *obedience* alſo proceeds from a *true love of God*, and an *humble heart*: thinking when hee hath done that, he *falls* farre *ſhort of* performing *his duty*. Whereas they had neither *knowledge* in, nor *love* to, nor the leaſt reſpect of *God*, or his *word*, in their bearing injuries: and therefore as *God* ſaid once to the *Jewes* in matter of *Faſting*, have yee *faſted to me*; ſo hee will ſay to them in the matter of *ſuffering*, have yee *ſuffered in love and obedience to me*, and my *word*? no: but in *love to your owne credit*, and other the like *carnall reſpects*. And indeed, how can they expect a *reward from God*, when they have done him *no ſervice*: If in *bearing* with, or *ſerving* of *men*, we *ſerve our ſelves*, and *ſeeke our ſelves* rather than *God*: when wee come for our *reward*, Gods anſwer will be, let him *reward you* whom yee have *ſerved*; thou *ſervedſt thy ſelfe*, therefore *reward thy ſelfe*, if thou wilt; for I never *reward* any ſervice but mine owne. As, why will *Chriſt* at the *later day* remember, and *reward* the duties of *love*, and *liberality* done to men: but becauſe they were done *for his ſake*, and as to himſelfe, *Matth.* 25. 40. *Yee have done them unto me*, there is the cauſe of the *reward*. Whence it is, Saint *Paul* willeth *Chriſtian ſervants*, yoaked with cruell *Heathniſh maſters*, to bee obedient unto them, *as unto Chriſt*; ſerving the *Lord*, and

and not *men*: *Coloſ.* 3. *Verſ.* 22, 23, 24.

3. What ever they did, or ſuffered, was either to *purchaſe fame* to themſelves, or to *merit reward* by it; their aime and *end* was not *Gods glory*, but their *owne honour and glory*, and vertues are to be *judged*, not by their *actions*, but by their *ends*. Yea, they called vertue, *Bonum Theatrale*: as if a man would not be *vertuous* if hee had not *ſpectators* to take notice of him: but it is falſe, for *vertue* will be as cleere *in ſolitudine*, as *in Theatro*; though not ſo conſpicuous: onely it may *grow* more *ſtrong* by the obſervation, and applauſe of others; as an *heat* that is *doubled* by the *reflection*.

But, O the difference betweene theſe *naturall*, and meere *morall* men, and a true *Chriſtian*: the *Chriſtian loves goodneſſe for it ſelfe*, and would be holy, were there no *heaven* to *reward* it; he *does* all, and *ſuffers* all, out of *ſincere* affection, and a *zeale of Gods glory*, and the *Churches good*: *Matth.* 5. 16. to the end his *name* may bee *magnified*, and *others* wonne and *edified*. 1 *Pet.* 2. 12. as moſt fit it is, that the *profit* being *mans*, the *honour* ſhould be *Gods*. And this his *ſincerity* the rather appeares, in that he holds out, maugre all *oppoſition*, *diſgrace*, *perſecution*, &c. Whereas the other like *winde-mills*, would not turne about to doe any good ſervice, but for the *winde of mens praiſes*.

Now it is one method to practiſe *ſwimming* with *Bladders*, and another to practiſe *dauncing* with *heavy ſhoes*. Wee read of ſome that in the *Monaſtery* could *faſt whole dayes* together with eaſe, but in the *dezart*, they could not hold out untill *noone*; but their *bellyes* would be craving preſently.

4. The one doth it in *faith*, which onely *crownes good actions*; for *whatſoever is not done in faith, is ſin*: *Rom.* 14.

*Rom.* 14. 23. *and therefore cannot please God, Heb.* 11. 6. the reason is this, If our *best actions* be not the *fruites of a lively faith*, they spring from *Ignorance* and *Infidelity*; as *hearbes* may doe from a *dunghill*. And its evident they have not *faith*; for how should they *beleeve* in him, of whom they have not *heard. Rom.* 10. 14.

And it were well if all that are meere *civill* and *morall men* would looke to the *Rock*, where-out their *workes* are *hewen*; and to the *Pit*, where-out they were *digged*: for *God* looketh at no *action* further, then it is the *worke of his spirit*, but the *spirit* is nowhere but in the *sonnes of God*: *Galat.* 4. 6. and no *sonnes* but by *faith* in *Christ*: *Gal.* 3. 26. So that *obedience* without *faith*, is but as the *shell* without the *kernell*, the *huske* without the *corne*, the *carkasse* without the *soule*, which the *Lord abhorres*, as the sacrifice of *Fooles*, *Isay* 66. 3. Whence it is, that all the *vertues of the Heathen* are called by Divines *splendida peccata*; shining or glistering sinnes, sinnes as it were in a *silken Robe*.

5. The summe of all *Morall Philosophy* is included in these two words, *sustaine*, and *abstaine*, and a *wicked* man may *restraine* evill as doe the *godly*; but here is the difference, *the one keepes in corruption, the other kils corruption.*

6. The *Philosopher*, and so all *civill* and *morall* men, can *forbeare*; the *Christian forgive*; they *pardon* their enemies, we *love* ours; pray for them, and *returne good for evill.* And if not, we no whit savour of Heaven: *For if you love them which love you*, (saith our Saviour) *what thankes shall you have, for even the sinners doe the same?* (such as see not beyond the clouds of humane reason) *But I say unto you which heare, Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you, and per-*

*secute*

*secute you*: *Matth.* 5. 44. *Luke* 6. 27. 32, 33. shewing, that if wee will ever hope for good *our selves*, wee must returne good for evill unto others. In which words you may note a *tripple injunction*, one to the *heart, the treasury of love*; another to the *tongue, loves interpreter*; the third and principall to the *hand, which is loves Factor*, or *Almoner*. Wherein our *Saviour* seemes to set *man* like a *Clock*, whose master *wheele* must not onely goe right *within*, nor the *bell* alone sound true *above*; but the *hand* also point straight *without*: as for the *motion* and *setting* of the *wheele within*, he saith to the heart, *love your enemies*, for the *stroke* and *sounding of the Bell above*, hee saith to the *tongue*, *blesse them that curse you*; and for the *pointing of the hand*, or *Index* without, he saith to the *hand*, *doe good to them that hurt you*.

Now, well may naturall men *sayle* with the *winde* of their naturall *passions*, and corrupt *affections*, in rendering *evill for evill*; but *Christ* the *Master*, and *Pylot* of his *Ship*, the *Church*; hath charged all *passengers bound for Heaven*, the *Haven* of their hope, and *Harbour* of their rest; like *Pauls Marriners*, *Acts* 27. to sayle with a *contrary winde* and *weather*, of doing *good* for *evill*: and like the *Disciples* on the *Lake* of *Genazareth*, *Rowe* through the raging *waves* of their enemies *reproaches*, with a *contrary breath*, *not rendring rebuke for rebuke*; *but contrariwise, to blesse*: 1 *Peter* 3. 9. And the better to *teach* us this *lesson*, he practised it himselfe; adding *example to precept*: for his *word* and his *worke*, like *mercy* and *truth*, *met together*; his *precept* and his *practise*, like *righteousnesse* and *peace*, *kissed each other*: for when they in devillish *malice* sought nothing but his *condemnation*, he in great *love* went about the worke of their *salvation*: when they

*shed*

*ſhed* his *blond* to quench their malice, hee *ſweat water and blond* to waſh their ſoules. Yea, when the *Jewes* were *crucifying* of him, he at the ſame time (though the torments of his paſſion were *intolerable, incomparable, unconceiveable*) ſollicíteth *God* for their *pardon*, *Luke* 23. 34. Now his *prayer* could not but be efficatious, and a *pardon* for ſuch *murtherers* was no meane good turne. And this likewiſe is the *practiſe of the Saints*, who ſtrive to imitate their *Maſter* in all things which he did, as man: S. *Steven*, at the inſtant while his enemies were *ſtoning* of him, kneeled downe and *prayed*, *Lord lay not this ſinne to their charge*, *Acts* 7.60. Where is one thing very remarkable; he *ſtood when he prayed for himſelfe*, but *kneeled when he prayed for his enemies*; herby ſhewing the *greatneſſe of their impiety*, which eaſily could not be forgiven; as alſo the *greatneſſe of his piety*. And indeed, as to render *good for good*, is the part of a *man*, and to render *evill for evill*, the part of a *beaſt*; and to render *evill for good*, the part of a *devill*; ſo to render *good for evill*, is onely the part of a *Saint*: *be mercifull, as your heavenly Father is mercifull*. *Luke* 6. 36. It were eaſie to abound in *examples* of this kinde; how often did *Moſes* returne good unto *Pharaoh* for his evill, in praying and prevailing with God for him, to the removall of nine ſeverall plagues; notwithſtanding his cruell oppreſſion? And *David*, what could he have done for *Saul*, that he left undone; notwithſtanding hee ſo cruelly perſecuted him, and hunted after his life. And the like I might ſhew in that *man of God* to *Jeroboam*, and they that went to *Heaven* by the bloudy way of *Martyrdome*, who prayed for others, even their *perſecutors*, and *murtherers*; an eaſier paſſage to *Heaven*: Yea, Gods people account it a *ſinne, to ceaſe praying for their worſt enemies*, 1 *Sam.* 12. 23.

But

But what doe I tell them of these *transcendent examples?* when I never yet heard or read of that *Philosopher*, which could parallel *Doctor Cooper*, Bishop of *Lincolne*, in an act of patient suffering; who, when his *wife* had burnt all his *Notes*, which he had beene *eight yeares a gathering*, least hee should kill himselfe with overmuch study, (for she had much adoe to get him to *his meales*) shewed not the least token of passion, but onely replyed, *Indeed wife it was not well done*; so falling to worke againe, was *eight yeares more* in gathering the *same Notes*, wherewith he composed his *Dictionary*: which example, I confesse, more admires me, than any that ever I heard of from a man, not extraordinarily and immediately inspired and assisted by the *Holy Ghost*: and sure he that could indure this, could indure any thing, whether in *body, goods*, or *good name*: for of necessity there must bee *in that man* that can patiently beare such a losse, somewhat *more than man.* I know there are some men (or rather *two legged Beasts*) that esteeme no more of *Bookes* and *Notes*, than *Esops Cocke* did of the *Pearle* hee found; and these accordingly will say, this was nothing in comparison of what they suffer; as when once a *Hotspur* was perswaded to be patient as *Job* was, he replyed, What doe you tell me of *Job*? *Job never had any suits in Chauncery.*

Yea, indeed the meanest of *Christs royall Band*, for patience puts down all *the generation of naturall men*: as even their enemies will confesse. *Consalvus* a *Spanish* Bishop, and *Inquisitor*; wondred, how the *Protestans* had that Commandement, *Thou shalt love thy neighbour as thy selfe*, so indelibly Printed in their *hearts*, that no *torture* could blot it out, and make them confesse, and *betray* one another. And indeed, how should it be otherwise; for First,

First, if *Morall Principles* cherished and strengthened by *good education*, will inable the *soule* against *vitious inclinations*; so that though some *influence of the heavens* doe worke upon the *aire*, and the *aire* upon the *spirits*, and the *spirits* upon the *humors*; and these incline the *temper*, and that inclines the *soule* of a man, such and such wayes: Yet *breeding* in the refineder sort of *evill persons*, will much prevaile, to draw them another way; what may wee thinke of *grace*, and *faith*, and *Gods spirit*, which are *supernaturall*.

Secondly, every *Christian* suffering for *Christs sake*, and for *righteousnesse sake*, hath *Gods* mighty *power* to support him; and *Christ* to suffer with him, and *beare a part* in his misery: whereas the *naturall man* suffers all himselfe as a *delinquent*, or *malefactor*; whose *guilty conscience* addes weight to his *punishment*. A woman called *Felicitas*, (whom Saint *Austin* much praiseth) being brought to bed in the time of her *imprisonment* for the truth; (and by reason of the great *paines* she had in her *labour*, that she could not forbeare *shreeching*:) one of the *Officers* hearing her cry out, tauntingly, *mockt* her thus; Ah woman, if thou canst not beare *these sorrowes* without such cryings, how wilt thou endure, when thou shalt *be burnt*, or *cut in peeces*, or *torne asunder*; What thou now sufferest is but sport; but the *Tragedy* is to follow: whom shee answered; Now, said shee, I *suffer for my selfe, and for sinne*; but then *Christ is to suffer in me, and I for him*. And it fell out as she said, for when she was thrown to the *wild beasts*, she neither sent out screechings, nor so much as a sigh or groane; but *entertained death* with so *merry*, and *cheerfull* a *countenance*, as if she had beene invited to a *Feast*.

And

And thus you see in the first place, that *Nature* hath but a slow foot to follow *Religion* close at the heeles: that *grace* and *faith* transcends *reason*, as much as *reason* doth *sense*; that *patience* (rightly so called) is a *Prerogative royall*, peculiar to the *Saints*. It is well if *Philosophy* have so much wisedome, as to stand amazed at it.

2. That it is not true *Christian patience*, except it flow from a pious and *good heart*, *sanctified by the Holy Ghost*. 2 Be done in *knowledge* of, and *obedience to Gods command*. 3, That wee doe it in *humility*, and *sincere love to God*. 4, That it be done in *faith*. 5, That wee ayme at *Gods glory*, (not our owne) and the *Churches good* in our sufferings. 6, That we *forgive*, aswell as *forbeare*; yea, *love*, *pray* for, and *returne good* to our enemies *for their evill*: which being so, what hath the *Swashbuckler* to say for himselfe? And what will become of him, if he repent not; who can afford no time to *argue*, but to *execute*? Yea, what hath the more *temperate worldling* to say for himselfe, who hath some small peece of *reason for his guide?* arguing thus, I would rather make *shew* of my passions, than *smoother* them to my cost; which being *vented* and *expreſt*, become more *languishing* and *weake*: better it is to let its point worke outwardly, than bend it against our selves; and in *reason*, *Tallying* of *injuries* is but *justice*. To which I answer, it is not reason, especially *carnall reason*, but *Religion*, which all this while hath beene disputed of, which is *Divine* and *supernaturall*; and that teacheth how *good* must be returned for *evill*, and that we should rather invite our *enemy* to doe us more *wrong*, than not to suffer the former with *patience*; as our *Saviours* words doe imply: *If* (saith hee) *they smite thee on the one cheeke*, *turne to him the*

*the other also*; *If they sue thee at the Law, and take away thy Coate, let him have thy Cloake also*, *Mat.* 5. 39, 40. He speakes *comparatively* as if he should say, rather *suffer two wrongs*, than doe one.

Indeed, the *difficulty* of the duty, the seeming *danger* and *want of Faith* in carnall men, *weakneth* the force of the *strongest reasons*; for no more, among *Ruffins, but a word and a blow*, among *civill men a word and a writ* can you expect. But as thrice *Noble Nehemiah* said to that false Belly-god betraying-Priest *Shemaiah*, should such a man as I flee: So the true *Christian* will *encounter all discouragements* and frightning Alarums thus; should such a man as I feare to doe that which my *Master*, *King*, and *Captaine Christ Jesus* hath *commanded* me, which is of more necessity than *life it selfe*.

Yea, seeing *Heathens* could goe so farre as to *subdue their passions*; for shame let so many of us, as would be accounted *Christians* goe further, even to the *mortifying of ours*: or if we goe not before *Publicans* and *Sinners*, in the *Kingdome of grace*, Publicans and Sinners shall goe before us into the *Kingdome of Heaven*. And seeing the *duty* of the *Childe* is the *Fathers honour*, let us that are *Christians* bee knowne from *Worldlings* by our *practice*: as once the *Grecians* were knowne from the *Barbarians* by their *vertuous lives*; as *Quintus Curtius* notes. Shall a *wild Olive Tree*, growing upon the *barren mounts of Gilboa*; and nature, where neither *dew* of the *spirit*, nor *rayne* of *grace* faileth, bare such *fruit*; and shalt not thou a *green Olive Tree* in the *house of God*, planted beside the *waters of comfort*, bring forth this *fruit of the spirit*.

We see that *civill honesty*, severed from *true piety*,

*humility*, *saving knowledge*, *sincere love to God*, *true obedience to his word*, *justifying faith*, a *zeale of Gods glory*, and desire to *edifie and win others*, God accepts not, as proceeding from the *love of our selves*, and other *carnall respects*; namely, to obtaine *praise* or *profit* thereby. So that to suffer as the *Heathen* did, without observing other *circumstances*, is but to imitate that *foolish Patient*, who when the *Physitian* bade him take that *prescript*, eate up the *paper*. Wherefore doe not onely *subdue* thy *passions*, but *sayle* with that *contrary breath* of the *Apostle*, 1 *Cor.* 4. 12. We are *reviled*, and we *blesse*, and with that of Saint *Steven*, who *rowed* both against *winde*, and *tyde*, not onely through the *raging waves* of his enemyes *reproaches*, but even in a *storme of stones*, being as earnest to *save their soules*, as they were to *slay his body*.

*Meere Civill* and *morrall* men have *speculative knowledg*, if thine be *saving* it will take away *barrennes*, and make thee *fruitfull* in the *workes of obedience*; who *planteth* a *Vineyard*, and *eateth* not of the *fruit* thereof; we expect this of the *Earth* that hath onely *nature*, and shall not *God* expect it of us, who have *sence* to governe *nature*, *Reason* to governe *sence*, *grace* to governe *reason*, *Jesus Christ* to governe all.

The *little World*, *Man*, is so the compendium, and *abridgement of all creatures*, that whatsoever is imprinted with Capitall Letters in that *large Volume*, as in *Folio*, is sweetly and harmoniously contracted in *decimo sexto*, in the breefe *text of man*, who includes all: *Planets* have *being* not *life*, *Plants* have *life* not *sence*, *Beasts* have *sence* not *reason*, *Angels* have *being*, *life*, *reason*, not *sence*, man hath all,

all, and containes in him more generality than the *Angels*, being with *Planets*, life with *Plants*, sence with *Beasts*, reason with *Angels*: But the beleever hath over and above *Gods spirit*, and *faith*, which are peculiar *prerogatives* belonging to the *godly* which *no man* (being a *meere man*) is capable of.

Here also, if it were as *orderly* as *pertinent*, I might take occasion to shew another *peculiar* and proper adjunct belonging to the patience of a *Christian*, which a *Philosopher* may sooner *envy* than *imitate*; yea, it must put him *besides his reason*, before hee can conceive it possible, namely, That a Christian *rejoyceth* in his sufferings: *Wee rejoyce in tribulation* (saith Saint *Paul*,) *knowing that tribulation bringeth forth patience, and patience experience, and experience hope, &c. Rom.* 5. 3. Yea, hee goeth yet further and saith, I am *filled with comfort*, I am *exceeding joyfull in all our tribulation*, 2 *Cor.* 7. 4. Which is to over abound exceedingly with joy, such an *exuberation* of joy, as brake forth into *thankfulnesse*; And Saint *James* the like saying, *My brethren, count it exceeding joy, when ye fall into divers temptations; knowing that the trying of your faith, bringeth forth patience, and let patience have her perfect worke, that ye may be perfect and intire, lacking nothing*, *James* 1. 3, 4.

*Gods people* doe not onely acknowledge that they *suffer justly from God*, even when they *suffer unjustly from men*, as *Josephs* brethren did, who were no *Spyes*, nor *cozoners* as they were accused; yea, they had faithfully presented their *Moneyes* for their *Wheat*, neither had they *stolne* their Lords *Cup*: yet say they, *justly is this evill come upon us, because we*

*have sinned against our brother*, *Genesis* 42. 21. As a *trespasse* being *committed*, perhaps *thirty* or *forty yeares agoe*, and no punishment till now inflicted; behold thy *Creditor* is now come, and thou must pay the *debt*, hast thou any wrong done thee, I trow not. But this is not all (though nature will scarce acknowledge so much) for wee must *proceed*, and not alwayes continue in the *nethermost Forme*, like *drones*: he is not *uppermost* in this *Schoole of patience*, who suffereth things *patiently*, that must bee suffered: but hee who doth it *willingly*, *cheerefully*, and *thankefully*.

*Paulus Diaconus* relates, how the *Empresse Irene* being *deposed* from ruling, by her *owne servant*; said, I thanke *God*, who of his free *mercy* advanced me an unworthy *Orphane* to the *Empire*, but now that he suffereth me to be cast downe; I ascribe it wholly to *my sinnes*, blessed be his name for *his mercy in the one*, *in the other for his justice*. And Saint *James* being *cut into peeces* limbe by limbe, was heard to say, *God bee thanked* upon the cutting off of *each member*, or joynt. The very *Heathen* saith Saint *Hierome*, know that *thankes* are to bee given for *benefits* received, but *Christians* onely give thankes for *calamities* and *miseries*.

But because this *path* leads from the *way* of my intended discourse, and you affect not to have mee digresse: come wee to the sixteenth Reason.

CHAP. XXXI.

## CHAP. XXXI.

*That they may follow Christs examples, and imitate the patience of the Saint in all Ages.*

16. *Reason,*

6. IN the sixth and last place, they beare the *slanders* and *persecutions* of wicked men *patiently*, that they may follow *Christs example*, and imitate the patience of the *Saints* in all ages.

*Christ also suffered for you* (saith Saint *Peter*) *leaveing you an example, that you should follow his steps*, 1 *Pet.* 2. 21. And it is written of him, that *When he was reviled, he reviled not againe, when he suffered he threatned not*, 1 *Pet.* 2. 23. He was called of his enemies, *Conjurer*, *Samaritane*, *Wine-bibber*, &c. was *scoft* at, *scorned*, *scourged*, *Crucified*, and what not: yea, he suffered in *every place*, in *every part*.

First, In *every place*, *hunger* in the *desart*, *resistance* in the *Temple*, *sorrow* in the *Garden*, *contumelyes* in the *Judgement Hall*, *Crucifying* without the *City*, and so forth.

Secondly, in every *part*, his *eyes* run downe with *teares*, his *temples* with *blood*, his *eares tingled* with *buffettings*, *glowed* with *reproaches*; they afflicted his *taste* with *Gall*, *spit* in his *face*, *pearst* his *head*